

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

VOL. LXXII

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Consecration of Rev. K. G. Bevan as Bishop of Eastern Szechwan

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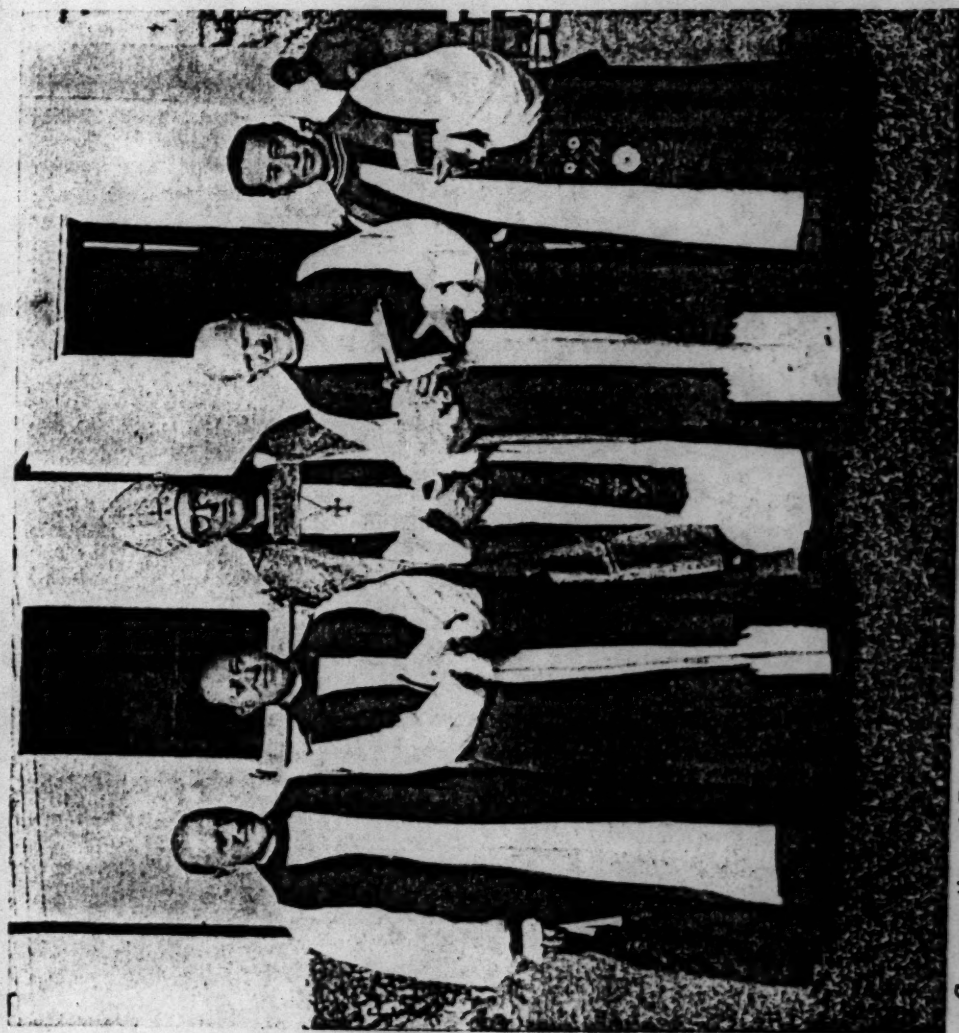
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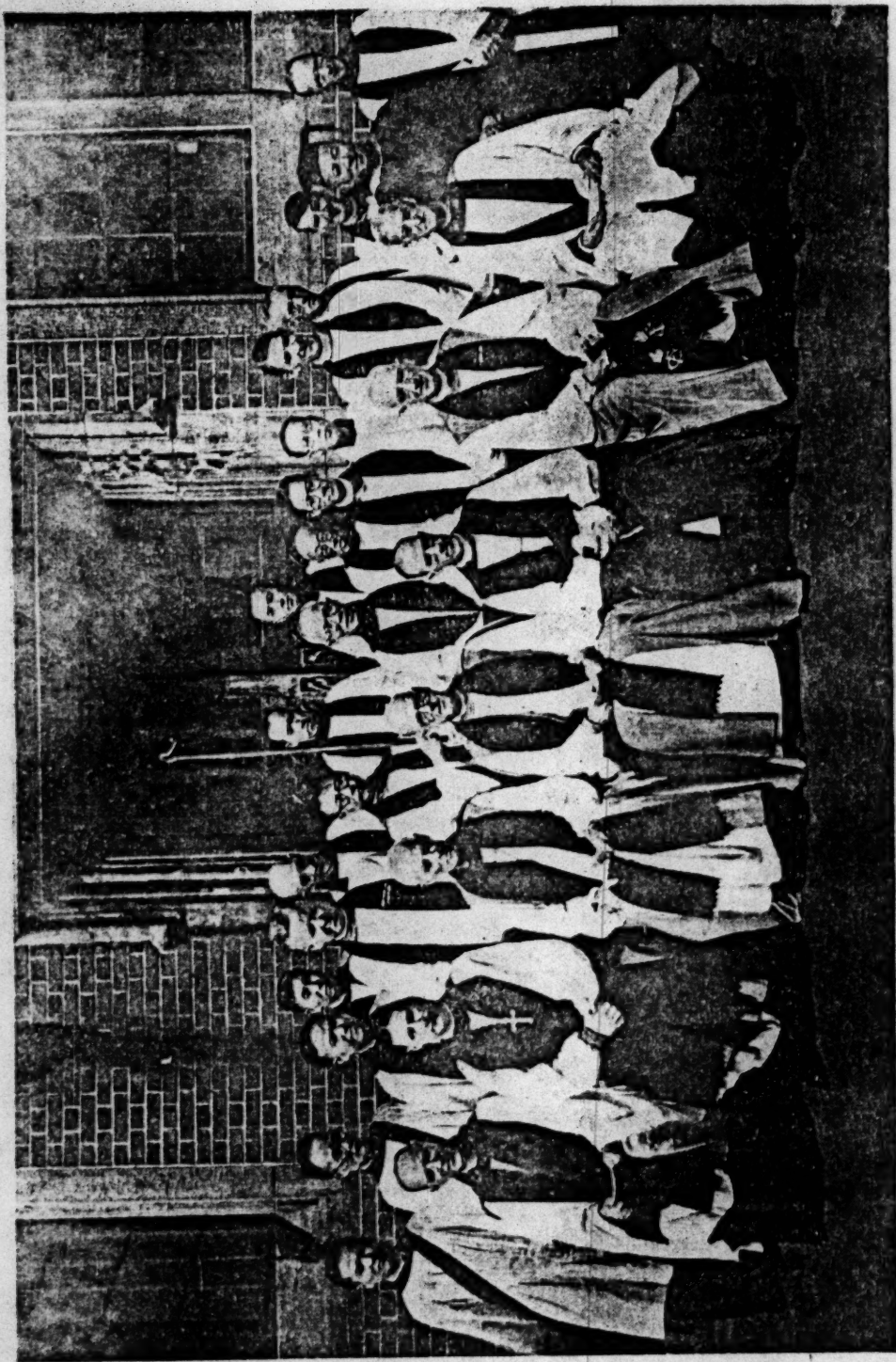
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VOL. LXXII

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EDITORIAL

CHRISTIAN VALUES

In October 1937, a missionary from China was crossing the Atlantic. One day on the ship, he was conversing with an Irish priest, who said, "I have never been to the Far East and know little about China or Japan, or the rights and wrongs of this war. Just tell me, which side is fighting for the higher values? Which side—if it wins—will promote the higher values?" That is a challenging question which can be used as a criterion to various activities. Christians believe that love is of greater value than hatred; man is of greater value than money; and God is of greater value than matter.

LOVE OR HATRED

Christianity sets a high value on love. The way of brute force, might and hatred is not compatible with the true way of life as shown us by Christ, who taught men to practice love towards each other. In all of the Bible probably the best-known chapter is the thirteenth chapter of first Corinthians, where we find a clear description of the meaning of love. During wartime a very popular verse in the Bible is—"Greater love hath no man than this, that a man lay down his life for his friends." And perhaps the best known

story in the New Testament is that of the Good Samaritan, where Christ gave us a clear picture of how to truly love our fellowmen. We may not be able to lay down our lives for our friends but certainly we do have the opportunity to practice love towards our neighbours. Hatred breeds hatred, and surely we don't want our children—the men and women of coming generations—to be taught to hate their fellows. Do we want our sons and daughters to be poisoned with hatred inculcated through the cinema, the story book, the radio, or the newspaper? No, definitely not, and so we must open our eyes wide to see that those who advocate the way of love must not adopt a negative or defensive attitude. Here in China during the last three and a half years we have seen many evidences that Christian love can bring succour to men, women and children who have been the victims of cruelty and disaster. The love for their fellow men that has inspired relief workers is the love that is not afraid of danger and is helping the welfare of people in a constructive and harmonious manner. This kind of love provides a motive and driving force that leads men to attack evils that they see around them. To speak the truth in love may be difficult, but is the necessary way to create better personalities and groups of a high standard. Usually hatred is selfish whilst love is unselfish. If it does not seem possible for us to promote worthwhile plans on a big scale yet we have plenty of instances in the recent and current history of mankind to inspire us to adopt consciously the way of love in our daily life and work. Cooperation is more difficult to achieve than coercion but the lasting results of cooperation are greater than those of coercion. It is interesting to observe that China is still trying to solve her internal problems by persuasion rather than by force. The Christian assertion that love is of greater value than hatred cannot be denied.

MEN OR MONEY

Christianity rates man as of more value than money. It is probably in the sphere of social economics that we shall have the hardest struggle after the war in Europe and in China. It is of considerable significance that the leading British paper, the London Times, in an editorial on December 5th, 1940, drew attention to the need for a new conception of society. The Times said:

"Yet there is little doubt that we shall fail to achieve any effective international order, or any alternative to the horror of recurrent war, until we witness some such fundamental change, generally and reciprocally among the nations, in the scale of values. The problem of collective security is not so much

whether men are prepared to sacrifice their lives for other countries, but whether they are prepared to sacrifice some of their profits and some of their wages to promote a common welfare in which they will eventually share.

"A like change of values is an equally essential condition of the cure of unemployment. Perhaps the fundamental cause of our failure after 1919 was that, in attempting to create a new international order, we ignored the needs of a new social order.".....

The London Times is supposed to be a newspaper that represents the interests of conservative capitalism. If the Times is deliberately advocating such a change in the scale of values, that policy is one of major importance. It is significant also that the King-Hall News-Letter, which has a wide circulation throughout the world, in its issue of 23rd December bluntly called attention to the same problem in these words:

"When we have beaten the Nazis, we must resolve that our next battle shall be the abolition of poverty. From our wrecked and ruined cities must arise a New Britain, a Britain old and changeless in its historic traditions, in its tolerance, in the beauty of its countryside, but new in its social policy and equality of opportunity.".....

In a recent striking address Dr. Hutchins, President of the University of Chicago, had these remarks:

"This aim of life is the fullest development of the highest powers of men. This means art, religion, education, moral and intellectual growth. These things we have regarded as mere decorations or relaxations in the serious business of life, which was making money.

"We must try to build a new moral order for America.....
A new moral order for America means a new conception of sacrifice, sacrifice for the moral purposes of the community."
.....

Throughout the latter half of the 19th century much money was made because of the expansion of commerce and so in the first two or three decades of this century all too often it seemed that men put a greater value on the pursuit of wealth rather than on the livelihood of men and women. It is a common place to assert that most of our political troubles have their roots in economic causes. If we sincerely believe in democracy surely we should have a greater belief in sharing the wealth produced in the world so that we will not have

the extraordinary and intolerable extremes of wealth and poverty which are a disgrace to this civilization which boasts of its scientific achievements. Politicians in China and in Europe should consider this problem seriously. Surely the Christian assertion that man is of greater value than money cannot be denied.

GOD OR MATTER

Finally, Christianity fundamentally is the message that God is of greater value than of matter. The Christian belief is that there is one true God whose universe is controlled by wisdom and love and that to show us his purpose in history God sent Christ to show us how to build a true community in which men's lives find their fullest expression in service to God and to men. To base your highest values on the State, on power, on money or material things is to base your values on things that will pass away and that are not eternal. Nations have risen and fallen and many material structures have crumbled to dust but the church of God is now a world-wide fellowship that transcends all barriers. Walter Lippman, the well-known journalist, has declared that "Mankind owes to Britain an infinite debt for giving back to men their lost faith in themselves."..... "The British have proved to this smart and unbelieving, this clever and neurotic generation that in the calculation of chances sheer valour is a force." Faith in humanity and in God is worth more than faith in material things. Cities and villages in China can be destroyed, but the spirit of the people remains unbroken. What is mere matter compared with the divine spirit that we have seen in a beautiful life? If men and women are to build a new world that will be worth living in after this present troublous period, our scale of values must be radically altered. Many are the voices being raised to demand a regeneration of democracy, one in which the values as promoted by Christianity will occupy a more prominent place than those values propagated by materialism. If we debase our values, we debase life itself. Here is a sentence written by a British officer who is giving his all for his country:

"We want a rededication of the individual life to the Christian way of living which in turn will lead to the cleansing and activating of our municipal life and so to the powerful leadership which awaits us in God's hand in international life."

Individual life, municipal life and national life in all countries will be cleansed and elevated wherever sufficient emphasis is placed on the Christian values. Totalitarian war may extend its outreach—the Church Universal must take up the challenge of the world situation and show itself worthy of its Founder.

THE WORLD-WIDE TASK OF THE CHRISTIAN CHURCH: A SKETCH OF THE HISTORY AND LIFE OF THE OECUMENICAL MOVEMENT

DAVID M. PATON

CHAPTER I. HISTORY

WHAT is the Oecumenical Movement?" one asks. It is not easy to reply. It started as a movement for unity; but it is more than that. It is more than an international Christian movement, though it includes that, too. Perhaps we can begin to get at its meaning if we consider the word. It recalls to us that we are not thinking primarily of denominations, churches, or nations that we hope will be united, but of the Holy Catholic Church to which we all belong, and which is dimly and imperfectly represented in our divided churches. The Oecumenical Movement began when men awoke to this shift in their thought, for it involved the realisation of the appalling incompetence of all the existing churches for their task. That which started as an attempt to do the missionary work of the Church more efficiently has ended as a prayer, to God, in word and in deed, to give us the one Holy, Catholic, Apostolic Church in which we believe by faith, and desperately need but do not deserve.

But this is to anticipate somewhat. Let us first try to acquire something of a historical perspective, by glancing quickly at some of the outstanding events in a half-century of progress.

In 1889 a conference of five hundred Japanese students meeting in Tokyo "for the development of the Christian life," sent a cable of greeting to a similar gathering in the United States at Northfield. The greeting consisted simply of these words: "Make Jesus King." The American conference was deeply stirred by this act, and a message in the same terms was sent from America to Sweden, and led to the holding of the first Scandinavian student conference in the next year. The same challenge reached the British student leaders just as they were discussing whether or not to hold a conference on a very large scale to bring their work to a focus, and to challenge the Church to a new awareness of missionary responsibility. The phrase was therefore adopted as the title of the conference.

In 1895, in an ancient castle at Vadstena in Sweden six men, one of whom was John R. Mott, decided to band together the Student Christian Movements of the United States, Germany, Scandinavia, Great Britain, and the Student Christian Movement in Mission Lands, of which they were the official delegates, into the World's Student

Christian Federation. Dr. Mott was appointed as general secretary. Not content with a merely Anglo-Saxon Federation, he set out on an 18 month's trip round the world, in the course of which national Student Christian Movements were founded in India, Ceylon, Australia, New Zealand, China, and Japan, and foundations laid for movements in parts of Europe and the Near East.

EDINBURGH 1910

There had been a series of interdenominational and international conferences on missions and in the mission field since 1854. In 1910, after two years of preparation, and with delegations officially appointed by their Churches, there took place the World Missionary Conference at Edinburgh. The Chairman was Dr. John R. Mott (at that time connected with the Y.M.C.A. and the World's Student Christian Federation); and J. H. Oldham (then missionary secretary of the British S.C.M.) was secretary. Under the work of its Continuation committee, conferences took place all over the world. Edinburgh 1910 marks the beginning of the period when the Churches (with the exception of the Church of Rome) face unitedly their common problems, and strive for organic union. There grew out of the Edinburgh Conference not only the International Missionary Council, and the National Christian Councils in many lands, but also the Faith and Order Movement and the Life and Work Movement. It is noteworthy that while at Edinburgh 1910 there were only a handful of nationals of the countries of the East and Africa and the South Seas, at Madras in 1938, the countries of the West were in a minority.

At a conference in Shanghai in 1922 representative of all the Protestant Christian forces in China, the National Christian Council of China was set up. It was provided that a majority of the members of the Council must be Chinese. This was but one of many similar meetings in other parts of the world, the world link being typified by the presence of Dr. Mott and Dr. Oldham of the International Missionary Council. The National Christian Council is responsible for integrating the work of the various Christian bodies in a planned whole, for research into special problems, and for giving advice when needed, as well as being the organ through which common needs and opportunities may best be met. The International Missionary Council does this on an international scale for the non-Roman missions of the whole world, its work centering in the big conferences at Jerusalem in 1928 and Madras in 1938, and in the detailed study of the life of the Church and the needs to be met that prepare for and result from those gatherings.

The world Christian conferences from Edinburgh 1910 have marked a series of stages. Edinburgh was concerned only with grasping the size and complexity of the worldwide preaching of the Christian message, and with doing it more unitedly. Out of this concern for the basic preaching of the Gospel, there came, as always when the Gospel is truly preached, several other things. The first is the desire for organic unity. This was expressed in the movement which examines the Faith of the Churches and the way in which they are organised. At Lausanne in 1927 it was found that Christians were both nearer and further than they hoped. On the one hand, people who always thought of other Christians as very strange, and perhaps hardly Christian—as many Protestants think of Russian or Greek Orthodox, and many Orthodox think of Protestants—realised that there was much they admired and envied in these strange traditions. There was also the realisation that churches of other nations had riches we could all admire and hope to share. On the other side, there was the realisation that the differences that divide Christians seemed deeper than expected; and the more men examined them, the more irreconcilable they seemed to be. But Lausanne also shared the conviction which comes to every truly Christian oecumenical conference—that when we stand in our common loyalty at the foot of our Master's Cross, these differences no longer separate us. We are united in our final loyalty to Him, which no difference of religion, or nation, or politics, can break. It is not inconsistent to hold together with this that we must still stand by our convictions, even though we admit they are not final. So Lausanne found that the next step for its line of advance was to study the doctrines of Christianity, and the theological differences between the churches, for it was disclosed that for much of the time we do not even know—because we use such different language—what the other man is saying. Only when we know that can we hope to find agreement. This stage was carried further at the conference in Edinburgh in 1937. At Edinburgh, although it was still felt that there was no immediate prospect of unity between the Churches participating, and there remained very much study to be done, yet advances were registered. Chief among them—and this is typical of the whole movement—was a maturer understanding of the nature of the task on which those present were engaged. Men came to Lausanne with a conviction that God called them to unity, or with a more critical notion that this affair ought to be examined anyway. The Conference was the first experience the Churches had in confronting Protestant with Catholic and Orthodox ways of thought and worship and action. At Ed-

inburgh, this stage had been passed. The leaders there assembled were much more aware both of the magnitude of the task of uniting Christendom and also of the importance of the task, than they had been ten years earlier.

WORK ON COMMON PROBLEMS

Nevertheless it is clear that although this basic work must go on, more immediate concrete results can be achieved not so much by working direct for unity in one church but by getting the Churches to work together on their common problems. This has been the distinctive function of the Stockholm Conference of 1925 and the Oxford Conference of 1937. The "Life and Work" movement which organised them, whose leading spirits have been Archbishop Soderblom and Dr. J. H. Oldham, has had for its major concern the relation of Christianity and the Church to social life—economics, industry, education, the national community, international relations and so on. At Oxford especially the delegates to the conferences included not only theologians and church leaders, but also a significant number of lay experts, who made a decisive contribution to the work of the conference.

This then is one way in which the Churches face their common immediate problems, by considering the Christian message to the material life and needs of men and nations. It is based on an immense amount of common thinking and has resulted in the same extensive thought and action. A second common assault on common problems has been the work of the International Missionary Council, a federation of the National Christian Councils, and the councils in the Western countries of the missionary societies. The focus of this work has been the two conferences at Jerusalem in 1928 and at Madras in 1938. At Madras, the "younger churches" considered together their own problems. They have before them the results of the predominantly western work of Oxford and Edinburgh the year before. But they are not bound by it. The traditions of the various churches which are so deeply rooted in the history of the West, have slighter relevance for Africa and the East; and Africa and the East and the isles of the South Seas have problems different from those of the West. The World Missionary Conference accepts the research work of its fellow-conferences; it uses it, but not slavishly, to illuminate its own problems.

But although the movement for organic unity between different churches has not advanced as far in the last decade as in the decade

before, we should not forget the achievements that have been won. There is—most spectacular of all, perhaps, in scope—the Church of Christ in China. There are the unions of the Methodist Churches in Great Britain and in the United States. There is the union of the Presbyterian Churches in Scotland. There is the South India United Church. There are closer links between Churches of the same tradition but different countries like the Chung Hua Sheng Kung Hui. But these touch, to some extent, only the fringe of the problem. For in almost all cases, these unions are between churches that have no very important differences. For that reason, the negotiations for union between the South India United Church and the (Episcopal) Church of India, Burma, and Ceylon; and between the Protestant Episcopal Church and the Presbyterian Church in the United States, are of very great importance. For in these cases we have the projected union of churches of very different traditions, since the Episcopal Church is not only episcopal in church order, but also draws as much upon the Catholic tradition as upon the Protestant.

WORLD COUNCIL OF CHURCHES

Finally, in this rapid bird's-eye view of the Oecumenical Movement, let us mention two more things. The first is the World Council of Churches, which is now in process of formation, to which the non-Roman Churches are for the most part adhering, which will draw together the work of the great oecumenical organisations, and do for the whole Church what the International Missionary Council does for missions, the Universal Christian Council for Life and Work for the Church's social thought and action, the World's Student Christian Federation for the Student Christian Movement, and so on. Its two secretaries are Dr. William Paton (Secretary of the International Missionary Council, and closely associated with the Oxford and Edinburgh Conferences as well as with Madras) and Dr. W. A. Visser't Hooft (Chairman of the World's Student Christian Federation, and closely associated with the preparation for the Oxford Conference, for which he did a good deal of work, as well as being a delegate to Edinburgh and Madras).

The World Council means that the non-Roman Churches have for the first time something of a common body through which they can take action. But if the World Council is the apex of the Oecumenical Movement, the basis of it, the stuff of which it is made, is the day-to-day activities of National Christian Councils, union churches, international Christian organisations and so on. It exists when churches at war remember that their cause is not the same as

God's cause, and pray and think accordingly, for their enemies. It exists when the Methodist Church in a town remembers to consult the Baptist or the Sheng Kung Hui, and vice versa. It exists when men think more of the "One, Holy, Catholic and Apostolic Church" of the Creed than they think of their own church, however large and devoted it may be. It exists when men join with our Lord and pray with Him "that they all may be one."

In answer to the question "What is the Oecumenical Movement?" one can only describe it. Here we have given a kind of rapid sketch which suggests something of its scope in places and men. It has its high points. The first was the founding of the World's Student Christian Federation, which has meant that men and women have learned as students to trust those of other nations and traditions, and have never forgotten the lesson. Almost all the big oecumenical leaders were leaders in their student days in the Student Christian Movement of their country. Edinburgh 1910 was another. A third was the trilogy of conferences—Oxford-Edinburgh-Madras in 1937-8—when the movement came of age. A fourth was Amsterdam, when Christian Youth met on a worldwide scale for the first time in history. It has its big names—John R. Mott (best described from one point of view as the modern St. Paul, the restless traveller, who knows more countries, has more friends, and enjoys a wider influence perhaps than any other man; who has served the World's Student Christian Federation, the World's Y.M.C.A., and the International Missionary Council as chairman and acknowledged leader; and in between has found time to grasp the problems of Faith and Order and Life and Work, and much else besides.)—Bishop Brent (of the Protestant Episcopal Church in the United States, who conceived the idea of Faith and Order and tirelessly pressed it on his own Church and on others)—Archbishop Nathan Soderblom (of the Church of Sweden, who was a fraternal delegate at an American student conference as a student, and there met Mott, and later became the inspiring flame of the Life and Work Movement which culminated in Stockholm and Oxford)—J. H. Oldham, (Secretary of the Edinburgh Conference, first Secretary of the International Missionary Council and the genius of the Oxford Conference). These are the great names. But there are others, many others; and other organisations, too, without which it would not have been possible.

It is not possible very easily to say what the Oecumenical Movement is, though it can be described at length. One can say perhaps this; that it is composed of those who give their whole-hearted assent in faith and life, in word and deed to some such words as these—that

the supremely important thing for mankind to know is the Gospel of Jesus Christ; that the instrument in the mercy of God for mankind as a whole to be saved is the Holy Catholic and Apostolic Church of Jesus Christ; that God wills to show us the way to unity, and no national or denominational prejudice or habit may stand in the way, and no desire for short-cuts delude us into choosing some method that is not His; and that God and His Church speak in love and judgment and mercy to the whole life of man. All men whose Christianity is seen in some such terms as these belong to the Oecumenical Movement, whether they know it or not.

(To be Continued)

THE PLACE OF EDUCATION IN A NATIONAL AWAKENING

LIU EN-LAN

WE are now living and working in a time of emergency. We all realize that after this war the world will never be the same again. And therefore we will not be able to return with all despatch and resume the threads of our interrupted life later. This disconformity will not be due to the reason that we have laid down our former tools while we are dealing with an irrelevant emergency, but because the threads will not be there when we return to normal life again. Politically, economically, socially, and religiously, the scene is changing as the days roll by.

In order to be of service to the youth of today through the educational tool as we mean to do it, our policy, methods, and technic must grow with the times. In other words, we must seek new ways to meet new demands all the time. On the other hand, growth is a painful experience. We must be prepared for any possible growing pangs.

It is very ironical that the progress of humanity from time to time seems to be indebted to acts of crazy sabotage for the smashing of obstructive crusts of inertia, but this does not suggest that the peaceful effort of seers and saints is futile; and it by no means indicates that good will necessarily emerge from evil. Yet it is true that in the troubling of the waters, the occasion of which can be neither forecast nor commanded, lies a moment of the angels which can be grasped for swifter and more far-reaching healing than all times' normal prescription might offer. Therefore, we must be on the alert to grasp such occasions, even though it may mean great pains

in making changes in policy, curriculum, and the technique of pedagogy, if such changes are necessary.

The human society in which we are taking part today is not only suffering from political conflicts, economic conflicts, social conflicts, and the conflicts between age—the old and young. But most important of all it is suffering from the conflicts among youth. The ideal of one group of youth is not the ideal of another group. Broadly speaking, the German youth are fighting the British youth because the German youth believe in Nazism while the British youth believe in democracy. The Japanese youth are fighting the Chinese youth because the Japanese youth believe in world domination while the Chinese youth believe in freedom. The same conflict is shown between other groups of youth, and this lack of coordination, mutual understanding and a common calling in life is mainly responsible for the disunity and conflicts of yesterday, today, and shall be tomorrow if nothing is done about it.

We all believe education has much to do in dealing with ideas. We are supposedly educators, at least teachers. What should we do through the educational tool? What do we mean by education? The education which is confined in the covers of books is not a complete education. Because such knowledge alone is not enough to enable the individual to meet life's demands. This can be proved by the many tragic cases where many of the splendid students who have made brilliant records in their academic career have often made a mess of their lives in society. Even though they have made splendid grades in their classes, yet they are not really educated. What is wrong then with our education:

1. In the present scheme of education there is too wide a gap between class room work and real living. Let me illustrate this point with a very simple example. We know that students can not apply what they study in real life. We also know that many of the students have put their books on a shelf and live as if they have never been to school.

2. The lecture and assignment system does not give the students much chance for freedom of expression. When there is no channel for expression, it means that there is complaining and grumbling. In many cases students are trained to take orders slavishly and they are always ready to take the passive part. This also can be seen through our own experience. For instance, whenever there is a so-called discussion group, it really amounts to a lecture because very seldom do the members of the group express any opinion of their

own. The fact that they seldom express their opinion is the result of their training because in no place does the present system encourage or develop the free expression of thoughts.

3. The present system does not stimulate thinking or reasoning or initiative. Students take many required courses for the sake of credits and not for knowledge. In other words, our system makes study a business while the tutorial system makes study a joy. When one takes one's work in the attitude of a business, it may appear to be a burden, but when it is a joy one seeks for the whys, hows, and whats. Therefore, one uses one's mind and put things together without conscious effort.

Over and over again I have come across students who do not seem to use their reasoning at all. Many times when a student gives me an accurate and good answer, I would ask again, "How do you know?" The answer would be, "You said so", or "The book says so", or "So and so says so", but when asked again, "What do *you* have to say"? there is usually no answer.

This weakness therefore has its expression in society. Very few people have ideas. People usually borrow others' ideas and think they are their own. People without ideas are dangerous beings in a democracy. Because they know not the real meaning of what they stand for, yet the public opinion they comprise does swing the decision of any policy at stake.

4. The present educational system is not fitted for the training of good citizenship. The system does not encourage extra-curricular activities though it claims to encourage such activities. It is through extra-curricular activities that students are trained to develop tact in dealing with difficult situations, to develop cooperation, technic and skill in working with people and to learn the real meaning of life.

But the required hours of the present system forbid many students from partaking in such enterprises, and they gradually become indifferent and uninterested. The result of this is very serious. Student leaders often complain of the difficulties in getting group reactions, or actions concerning certain appeals. Public opinion for or against certain problems is exceedingly difficult to create. Therefore as a race it is difficult for us to have unity, and we are almost renowned all over the world for our individualistic characteristics.

5. The present system has too much departmentalization, and as a result our youth are masters of none and at the same time can not be Jack of all Trades. In the eyes of my mind, natural science

is the skeleton while social science is the flesh of human knowledge. Without a skeleton, a lump of flesh is an ugly shapeless entity. But without flesh and muscles a skeleton would be a ghostly thing without any positive function. The same is true of natural science and social sciences. A reasonable amount of knowledge about both gives one's mind dignity, beauty, and usefulness. Too much of one and too little of the other dwarfs mental growth and induces deformities.

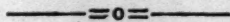
"Well," we could say "but this is all decided by the Ministry of Education" or some other authority and we have no choice in the matter. It is perfectly true. But there is one point we need to keep in mind, and that is, it is not what the pattern or system is that matters, but the spirit with which we live and work. That is the essential triumph or tragedy of education. Government or any other form of authority can only control the form and pattern, but they can not control the personal interaction of teacher and students. But this interaction of teacher and student is of fundamental value and its vital importance should not be overlooked or underestimated because the best qualities in life can not be taught but can only be caught.

Moreover, as Christian teachers, what special contribution can we make besides what can be done by all educators in general? As Christian teachers our religion should be the inspiration that empowers us to grasp and hold the potential advantage of the occasion. Because, when the exhausted nations crouch back to lick their wounds, any gain that might accrue to humanity from a truly Christian peace will be conserved only if, through education, the ideals that Christians should be labouring to realize become the accepted facts and natural environment of the coming generations.

I feel the duty of educators today, especially Christian educators, is to make students *think* about the *whys* of life—the basic-unity of mankind must be restored through a knowledge of the dignity and destiny of man and a fair share in the opportunities for development so that he may be ennobled and not enslaved. In every problem concerned, it is man who matters.

This only can be done through a fellowship between the teacher and the taught, a relationship which is more intimate than merely looking at each other in a class room or the teacher doing all the talking when they meet. Moreover, it is essential to realize class room work alone is not all that is meant by education. Tutorial work can be done at any odd moments or in any odd place. Even though we could not adopt the system, I do hope we could further the spirit,

My short paper is meant only to raise a problem and not to offer a solution. I know you must have many Buts, Whats, and Hows in your minds, and if you do, I feel my paper has fulfilled its purpose.



THE CALL OF THE BORDER TRIBES

TS'AI YUNG CH'UN

WHEN the Hua Chung College bus drew in at the foot of the Erh-hai Lake one late afternoon last spring, and a group of Hua Chung and Canton Union Theological College staff-members and families got down, we were at once surrounded by a strange-looking group of women who came to move our baggage on to the boat. They were bare-footed and wore blue jackets and trousers, with an apron going down to the knees. Their head-dresses were heavily covered with metal coins and jade ornaments. They were extraordinarily strong however, for they could carry loads of 150 to 200 pounds on their backs, supported by a band that went across the forehead. They talked a different language and at such speed that they sounded like birds to us for they were tribes women and this is a tribal land.

The waters of Lake Erh-hai, which for over six centuries reflected the glories of the tribal empire of Nan Chao, are entirely surrounded by tribes people. Those whom we meet in Hsiakwan and Tali are called *Minchia*. They are a friendly and humorous people, enterprising, religious, highly Sinicized in culture. They number about 320,000 and live in a concentrated area six days from the southern tip of the Erh-hai Lake northward to Likang, westward to the Mekong river, covering roughly about 6,000 square miles. The Nanchao Empire, which lasted from the 7th to the 13th century, reached the height of its glory in the 8th century when its territory covered practically the whole of Yunnan and parts of the neighbouring provinces. Its army was so strong that it dared to defy the formidable Chinese army of the T'ang Dynasty. After decisive victories over the latter in two successive battles near Tali, it declared complete independence of China. This status was maintained down through the T'ang and Sung dynasties, until the Mongolian army led by Kubla Khan, who was then prince, swept down in a surprise expedition from the north and destroyed the kingdom on its way to conquer central and southern China.

When the Nanchao princes chose Tali as their capital, they made a wise decision, for the place truly deserves that honour. The Tients'ang range behind it, 14,000 feet above sea-level, rises 7300 feet above the plain and runs a length of thirty miles with peaks snow-clad a large part of the year. The lake lying parallel receives the icy water from the mountains and pours it through a narrow gorge into the Mekong. The fertile Tali plain, lying between the mountains and the lake, is surrounded by magnificent scenery on every hand. Not only is Tali lovely but it is also a natural tribal center, sufficiently far away from Chinese influence and commanding a strategic position in the tribal region. Ancient trade routes lead northward through Sikang to Lhasa, the capital of Tibet, southward to various parts of Indo-China. The famous Burma Highway goes southward to Rangoon, eastward to Kunming and northward to the chief cities in Sikang. For thousands of miles these roads, ancient and modern, pass through lands inhabited by tribes-people, for the tribe-folk are not merely found in the Tali area, but throughout all Yunnan and the southwestern border provinces. According to Major Davis's conservative estimate, they form about 45% of the population of Yunnan, and occupy about two-thirds of the area of the province. If the population is 12,000,000, tribes-people must total 5½ million. There are also considerable numbers in Kweichow, Kwangsi, Kwangtung, Hunan, Szechwan, Sikang and Tibet. The tribes-people in these provinces are generally classified into three families; the Monkhmer (including the Miaos, Yaos etc.), the Tibeto-Burman (including the Lolos etc.), and the Tai. The latter alone total about 7,000,000 in southwest China.

CHRISTIAN MISSIONS AND THE TRIBES

Efforts have been made by various Christian missions and churches to reach the tribes with the Gospel of Christ. The Methodist Missionary Society after forty years of fruitful labour in northeastern Yunnan, has developed a strong tribal church* of about 5,000 members, besides another 5,000 on trial and 10,000 other adherents. It has about a hundred churches and meeting-places, one hundred primary schools and one junior middle school in which about eighty tribes-folk study each year. Eight or nine from the tribes enter their Preachers Training Institute annually and a few junior middle school graduates go away for further training; some to a theological College in central China to return to be ordained as minis-

*Quoting from a recent report by Rev. K. W. May, Chairman of the S. W. China district, Methodist Missionary Society.

ters, some to college training chiefly at Hua-Hsi, in Education and Medicine. They have a Miao and a Nosu doctor at their hospital, and a Miao and a Nosu educationalist in their middle school.

Other missions are also doing pioneer work among the tribes. The China Inland Mission has about 2,000 tribal communicants in the Lushui District on the Salween River, and a good number in other areas. The Baptist Mission in Burma works northwards, and has won thousands of tribal converts within the Yunnan border. The Presbyterian Mission in North Siam planted a station in Chuli (Chiengrung) in the extreme south of Yunnan in 1917, and were planning to do extensive missionary work among tribes of the Tai family throughout South Yunnan, Kwangsi and Kweichow. The General Assembly of the Church of Christ in China has recently launched a comprehensive scheme for tribal work in Szechwan, and has appointed a Secretary for Border Work. Its new mission field in Kweiyang and Mengtze will inevitably involve work among the tribes, as they prevail in the regions surrounding those places.

These efforts, though not without considerable results in a number of places, are on the whole but very humble beginnings when we consider the immense fields to be covered. The country in all these border provinces is still largely virgin soil. Only an insignificant fraction of the people of the tribes have been reached with the Gospel of the Kingdom.

In their reaction toward the Christian message the tribes vary greatly. Some are easily approached. The Buddhist Tai in South Yunnan, for example, cherish the hope of a Coming One, and are glad to be told that he has already come in the person of the Christian Messiah. They are a highly religious people and are ready to discuss religion with outsiders. The Miaos too in northeastern Yunnan and the adjacent districts of Kweichow, down-trodden and oppressed for centuries, welcome the glad tidings of Jesus, lover of men and friend of the poor. Missionaries in that area have had the experience of being approached by group after group of the Miao people. Among them and the Lisus on the Salween, there seem to be indications of a religious mass movement. But there are other tribes more independent in character, more sophisticated in outlook, and more suspicious of a "foreign religion". Rev. G. W. Clarke, founder of the C.I.M. church in Tali, in 1881, the first Protestant church in the province, was told by a Catholic priest then in Tali, that the Roman Catholic church had been in the province about one hundred years, and had not been able to convert a single *Minchia*; that the *Minchia* were

afraid to have anything to do with Christianity. Sixty years have elapsed since then and the C.I.M. have as yet gained but very little headway among them. The experience of the Pentecostal Missionary Union among the Tibetans in the northwestern corner of this province is to some extent similar.

Such tribes present a real problem to the messengers of Christ. They seem so unapproachable that sometimes one wonders whether work among them should not be given up. But are they really barren soil? Are they actually irreligious or merely unresponsive because they cannot accept our presentation of the Gospel? May it not be that they are more difficult because they take religion more seriously, or because they are not wordminded so that word-preaching does not appeal to them, or because they need more adequate ways of approach than have yet been found? Where word-preaching fails, it is time for us to think whether the words thus spoken have not been obscure. In more cases than one they have been.

The Word of God to these more "difficult" tribes must be spoken in a language more understandable to them. It must be a language, not of words, but of deeds. Love and redemption should not be printed merely on posters but written all over our lives as we move among these people. Like St. Francis of Assisi and his disciples, we are to offer ourselves as burnt offerings to God, to be consumed by his holy fire, to be used as channels of his grace to all men.

Organization will enhance our usefulness; and in most tribal regions I believe an organization of the people themselves for the general uplift of life will serve as a good way of approach. Unless the masses have the desire and determination to struggle for their own salvation and take an active part in it, nothing substantial can be accomplished. They should contribute a major portion of personnel and money so as to feel the matter their own. If they are expected to do this, the whole program must be very simple, economical and practical.

APPROACH AND ORGANIZATION

Now let us suppose that a missionary—tribal, Chinese or foreign—undertakes to cultivate friendship with the leaders at some strategic market-town or village. He and a couple of colleagues may go and live there, and with help of expert advice, work out a program for the general up-lift of life. A group of local leaders may be organized into what might be called a Village Committee, to be responsible for the carrying out of the program. The village or town will in time

be turned into a Demonstration Center which may be also an out-station of the mission. When other villages want to carry out a similar program, such a center may help train and organize their leaders and direct and supervise their work. If they prove to be helpful these centers will soon become popular. Requests are likely to come for similar centers in other places. In this way our future mission stations would be planted by request rather than by our own choice. To head up the demonstration centers an organization might be formed, to be called the Border Reconstruction Association, to take care of the whole movement. This movement would be a part of the work of the church; each center would in fact be a mission base.

Let the Word of God be spoken through such an organization to the people. Let the divine love and life flow through these channels to the masses. Like yeast in dough may his spirit leaven the whole community. Instead of frightening our tribal brothers by preaching in words which they cannot understand, let us, in the first stages, preach in deeds of love and sympathy, until the time comes when they, of their own accord, request us to speak out our understanding of the mystery of life. Did not the Miao mass movement in Chaotung begin through just such an act of grace when Mr. James Adam of the C.I.M. shared his luncheon with a band of despised Miao hunters at a wayside tea house?

The program for a demonstration center is a matter of great importance. Naturally it will have to be worked out according to local needs and possibilities. But it must also be the "shadow" of our vision, of the kind of society we want, it must represent our dream of social reconstruction. What is our vision? Have we a philosophy? Or can we only do "patch work"? I should not want to proceed without a philosophy at least in rough outline. When that is settled I should start with a village committee so as to feel our way forward and to accumulate experience. This I venture to call an "Incarnational Approach." It may not always break open the hardened hearts, but it may contribute toward making the nature of our message plain when other ways and means have failed.

Another question not less serious than that of approach, which every mission to tribes people has to face, is the question of the training of workers. The tribes as a rule live in out-of-the-way places; some have their dwellings on the top of the ranges, others inhabit fever-stricken regions, still others live in forbidden land where few outsiders dare to intrude. Some still live in rather primitive

fashion, spending the days fishing and hunting, others have not yet given up the practice of headhunting. Such are of course more extreme cases. But speaking generally they are backward, neglected and in some cases, oppressed. Centuries of isolation have led them to preserve peculiar customs, develop special ways of life, and entertain suspicion towards outsiders. They have their own beliefs and cults, and have each their own language.

It is quite obvious, therefore, that workers among the tribes need special qualifications and preparation. They need, first of all, to be able to talk directly to them and to read and write their language. They need to meet the specific physical environment with special knowledge and to help the native people to do so too. They need also knowledge of the religious beliefs of the tribesmen in order to have points of contact, and to know how to help them. Above all, they need ardent Christian passion for the tribes which defies the hardships of pioneer life. These and other needs can best be met by a training institution set up for this special purpose.

Such an institution will not only be good for the training of workers among the tribes, but it will also be indispensable for the study of the entire tribal field and the various kinds of technical knowledge required. It is true that various missions have acquired knowledge necessary for work among their specific tribes, but there is no common center where such knowledge is made accessible to Christians of a wider circle, from the point of view of the occupation of the entire tribal territory for Christ.

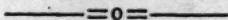
If the Christian Church in China has the vision of winning the tribes to Christ, it is high time joint effort be made to establish such an institution for tribal studies and for the training of workers among the tribes. Like the monasteries in the middle ages, an institution such as this may serve both as a center for Christian studies and a base for missionary movements, where Christian youth, tribal, Chinese or foreign, may be gathered, trained and sent out indomitable to the farthest lands of the tribes

Yunnan would be a strategic place in which to start the school, for here the greatest variety of tribes are found. The Canton Union Theological College, which moved to Tali a year and a half ago, is feeling acutely the impact of the tribes. The College is located in a town near by in which the *Minchia* dialect is prevalent. Members of the college are in daily contact with the tribesmen and many of them are keenly interested in Christianizing them. The college is a union institution of three of the largest church bodies in China;

the Church of Christ in China, the Methodist Church and the Chung Hua Sheng Kung Hui, all of which have mission fields in this province. It might greatly simplify things if the college, which has had long experience both in theological education and in union work, should be entrusted with the responsibility of running such an institution as we have described, as its Border School.

It seems time that Christian individuals and organizations interested in the tribes should get into touch with one another and proceed to talk and exchange ideas. As we talk and pray and meditate together, some of us might hear the call, and something definite might get under way.

The westward migration started by the war has brought multitudes into contact with the tribes in the southwest. Great interest has been aroused. The government is making various efforts to improve their welfare. Public and private institutions are doing scientific research and investigation among them. The importance of the tribes in the national life has been at last realized. Attention has been increasingly directed toward them, and much will be done for them, especially as the building of new highways is daily making them more accessible. Can the Christian Church take the lead in meeting the needs of its tribal brothers and win them for Christ? Or is the Church forever to follow in the rear, to slumber on and miss the call of its Master?



AN ARCHITECT LOOKS AT CHINESE CHURCHES

PAUL P. WIAINT

THE dictionary definition of Architecture is the "art or science of building; especially the art of building houses, churches, bridges and other structures for the purposes of civil life."

An architect's definition of Architecture would be somewhat different. He would be inclined to say that Architecture is the fine art and science of designing and erecting buildings and other structures, so that they may be as strong as necessary, as useful as possible and as beautiful as he knows how to make them.

The planning and erecting of buildings is an extensive profession in itself, and while it has many amateurs of more or less skill, best results are to be expected only from those who have studied and mastered its intricacies.

A certain physician friend of mine, who has a great flair for mechanical work, took two years in a civil engineering course before entering on his medical studies. He takes great pride in trying to be omniscient in all phases of building construction. A Chinese associate who was once a bit nettled at him for pretending to know more than he really did, made the remark that when he was ill and needed a physician he never called a man who had had two years in medical school and then went off to study civil engineering. We all doctor ourselves more or less; many dabble in one phase or another of building work; in both cases mostly with unhappy results.

The functions of the architect and engineer overlap in the first two divisions of our definition, which concern strength and usability. Successful planning for all classes of buildings includes doing much as an engineer does when he lays out a factory.

The engineer places his machines and his means for transporting materials and partly finished products so that they may all be in proper relation to each other. Then he encloses and houses these operations with a suitable building.

Just so we may think of planning a church building. What is it that we want to house? We want primarily a building where a group of people can worship God together; though other less important uses may sometimes be admissable. The size of the group is only one condition of many to be considered. In factory design one of the principles aimed at is straight line production. Without being irreverent we may think of the church in somewhat the same general way. Worship is a straight line from man's soul in contemplation of the Infinite. Whatever the building and its surroundings can do to further man's liaison with God is worth while.

In Church we sing; we need a proper organ. We listen to the Scriptures being read and the preacher's exposition of them; so we need proper acoustics and proper facilities for this part of the church service. But most of all we want that the souls of the worshipers may be lifted up toward God. And the building itself can either add to or detract from that lift.

Churches cannot be all alike. A church building that is proper and fitting for a service of the liturgical type is not at all adapted to the simple Protestant service of the Puritan sort. One of the functions of the Architect is to make his building fit for its use; and any architect who tries to thrust a liturgical type of building on a non-liturgical Christian group has failed in his duty. The one

school of thought has the same privilege in holding to its opinions and its method of approaching the Almighty as the other.

We should keep these principles in mind when we approach the problem of using Chinese styles in building churches here in China. Many people, mostly Westerners, advocate the use of Chinese temple forms; but what goes on in a Chinese temple is veneration and worship before an idol, in front of which incense is burnt and prayers for specific benefits are said. There is not such a thing as corporate worship in the ordinary Chinese temple. I am not speaking here of the corporate worship in monasteries but only of the usual activities one sees in temples.

By using their thinking powers down through the centuries the architects of China have developed a form, type and shape of building that is most admirably suited to temple use, but it does not fit Christian church worship.

ADAPTATION OF CHINESE FORMS

The subject of adaptation of Chinese forms to the use of the churches has been studied at great length by many different people including architects from abroad who have been sympathetic with the general proposition. So far as I know it has had but little study from present day Chinese architects who are well trained in Western ways and at the same time are themselves Christians. We have seen very few buildings in China designed for modern present day uses which have successfully adapted Chinese forms in an artistic way and which were at the same time good to use.

Some years ago at a time when we were trying to solve a particular problem in which some of the people interested wanted to use Chinese forms in a new church building, we happened to be in Peking and were taken to a certain chapel in the Catholic University. This chapel was a slightly remodeled family ancestral temple which followed the usual lines of such buildings. The room was rectangular with an entrance door on the center of the long side facing South. As an ancestral temple, the chief tablets had been placed in the position of honor on the back wall opposite this entrance. The Catholic Fathers in their adaptation of it had placed their altar where the chief tablets had been. The seats for worshipers were placed in the two ends of the building facing each other.

It struck me at the time as a most happy adaptation. And the Priest who was showing me through the University said that it was a fairly good arrangement, though he had little enthusiasm for it.

I had occasion to visit Peking again in the spring of 1940 and wanted to have another look at what I had remembered all these years as a good solution of a chapel using Chinese temple forms. A Father from the Netherlands was showing me through. When we went in the door I exclaimed, "Why, you have changed it!" "Yes," said the Father, "it did not suit as a Christian Chapel; the way it used to be, the relation of the altar to the congregation was not right. One should look at the altar from directly in front, not from the sides; and it was disconcerting for the two parts of the congregation to face each other." The altar had been moved to one end and the seats of course all faced that end; the only entrance was still in the center of the long side as before, which was very awkward. All that was left to remind one of the Chinese lines of the building was the exterior appearance which still gave the impression of an ancestral temple, not a chapel.

Truly good architecture now as in the past grows out of use and structure. The ideas of use in a temple and in a Christian Church are widely different and demand different forms.

It probably is not impossible to design buildings for modern use and still make them look "Chinesey". But if that involves making one material look like something it is not, if plastered brick columns must be painted to look like wood, if a recalcitrant material is tortured into a shape it was never intended to take, the results will always be less than successful.

Chinese forms or those elements of Chinese forms which we think of as distinctive were developed with wood as the structural material, using brick or pounded earth walls simply as the enclosing medium and not bearing the weight of the roof.

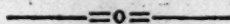
The looks of a building are important too. Some people even wrongly consider appearance above utility or structural integrity. We should, however, always insist that a building ought to look its part. If a church, it should look "churchy"; if a school one should be able to recognize it as such on first glance. It is a specious sort of chicanery to design a building for one purpose and make it look like something totally different. Honesty is a virtue in architecture as well as in business. Horrible examples of dishonesty might include a structure that would look specifically like a Pagoda but actually be a bell tower or water tank. Another would be to use the exact form of a Buddhist Temple and call it a Christian Church.

This does not mean that no Chinese motif may be used in buildings for use by churches and missions. The use of Chinese forms should be made in a sympathetic and understanding way, not by a slavish adherence to precedent nor by abject copying.

We have built or extensively remodeled over 40 churches, most of them in country places where budgets had to be cut to the bone. In addition we have built chapels in 20 institutions such as schools and hospitals. Many of these places of worship are hardly more than bare auditoriums, though a few have been fitted out with the idea of inspiring a feeling of hushed reverence. Six more have been designed but never built. Alas, most of these would have been of the sort that we would have liked best to see realized. But due to the lack of necessary funds they have been either postponed or abandoned.

For many of these places of worship we have advocated Chinese forms; in only two or three have they been adopted. In Building Committees it is almost always the Westerners who want Chinese styles while the Chinese insist on Western motifs. A really large number of our Chinese friends take the position that now as Christians they are forever done with idols; they don't want to be reminded of idolatry, especially when in their Houses of Worship.

Against such a position the argument that what we now think of as Christian forms had their roots in paganism makes but little impression. And after all, maybe the sweeping lines of the Gothic arch, as it carries the eye onward and upward, can have an appeal universal enough that it will remind the Oriental as well as the Occidental soul that God's love and care are high over us all.



BUILDING THE NEW JERUSALEM IN OUR FAIR LANDS

D. McRAE

AFTER this world holocaust has burned itself out, another attempt will be made to build the New Jerusalem in our fair lands, by all people of good will. The leading body to undertake this work will be the Christian Church. No other organization proposes to do this work. It is for this work the church exists. No other body has faith in the possibility of building a new world. Only men and women who have had a vision or intuitive insight into the Kingdom of God, what it means, where on it rests, how it originated and the driving power within it, namely, the spirit of the living God; only such men

of faith and courage are likely to face and undertake such a task. What about it?

May we dare to hope that the Christian Church will show more wisdom in the future than she has shown in the past? Have we not already been stabbed awake by the wisdom shown by dictator nations, wisdom in the use of their means toward their ends? From which may the Good Lord deliver us. Today we are still open to the criticism of the good people of 1900 years ago when our Lord said that "The children of this world are wiser in their generation than the children of light." The dictators said they wanted a certain type of citizens and in one generation they produced them. For the New Jerusalem there must be a certain type of citizen. Can we not set about this with some of the wisdom that has been shown by the people of the world? Dictators started to register or enlist their citizens at the age of eight. Their best brains and their best machinery was reserved for the training of youth.

The church may be said to have been doing work among the youth. I think the church will have to confess that any thing she has done along this line has been entirely a side issue. Church leaders can't be said to have taken this work seriously. Our workers are not trained with that in view. We have wasted good time on training adults. The children were beneath our field of vision and of work. Yet the founder of our church once said "You big people, please stand aside and let those children come to me for they are the very stuff the kingdom is made of."

Look at those children through out the breadth and length of the land. Does anybody care for them? Anybody wish them well? Is there anybody that would like to see them grow up to be good men and women? Is there anybody that would like to see them get the proper training to enable them to be good and brave citizens? In short is there anybody that loves them? Yes. With few exceptions each of them has a father and a mother who loves him or her, who look upon him as the apple of their eye, who are bound to those children with parental ties that are as old as some of our hills. What do those mothers and fathers know about the possibilities of modern child training? Are we church leaders so blind that we cannot see here an opportunity and a duty to help those parents to save their children. If a church in any community were functioning properly can you conceive of a home where the parents would not look upon the church as a friend?

Recently, I read a sentence that ran like this, "When Jesus came to this world (with this Gospel and his rule of love), he found love only in the home. Outside the home it was practically unknown." That set me thinking and by inspiration, as it were, I saw the home, as an institution, ordained by God and used by Nature for thousands of years before man appeared upon the Earth, for the purpose of developing and preserving new and higher values of life, such as love and friendship. Birds and animals choose their mates, join together in building their homes and rearing their offsprings, standing by with loving kindness until they are grown up and able to look after themselves. When man arrives on the scene, here is this institution already at hand, with long years to its credit, the Home, the matrix of life's higher values. Study the early history of our two most virile races, the Jews and the Chinese and see the place the home has had in their development.

WORK IN THE HOME

Now if the church is to get on with this business of developing higher values, producing men and women of character with which to build the New Jerusalem, I suggest that it gets down to the proper scientific use of the Home. Not the homes of Christians only but the home of every boy and girl on the street or in the community. If those parents had no food to feed the bodies of those children we would get food to them in some way. What supply of food have those parents for the moral and spiritual welfare of those children?

Home is the place where most of the people's hours are spent, where we have our richest experiences of life, where children get their earliest impressions, where their lives are set for the future. It is in the home that parents have a chance to mould the characters of their children. Home life rests upon love and it seems as if it were ordained of God as an institution for developing love and other higher values. The home, indeed, is founded upon love. It was love that brought the young couple together. By the inspiration of love they built and furnished their home, only to be followed later by another form of love, parental love when the little folk come into the home. Love is the greatest thing in the world. Will not the love of that home recognize the love of the church when it is truly manifested? Is it really too much for which to hope? Let it be true genuine love, passing through loving hearts and hands and I venture to say it will meet with a ready response wherever there is a mother with a child to love.

The Christian church with all its resources and equipment must come to the help of all young parents. An ever increasing number of China's mothers are able to read. To this number the church can greatly add by fostering the study character movement.

Preparation for this work.

(1) Workers; Our workers must be trained for this work. They must be led to see the vision and forget a great deal of other things if necessary, in order to find time for this more important work. This task will belong to our training schools and it need not be developed here. Suffice it to say that the most important preparation will be to develop the proper mind which will mean undoing the thinking of many centuries.

(2) Literature. Along this line a great deal of good work has already been done by our Publishing societies and by the leaders of our church in the Home and the Young People's departments. I refer the reader to the report of "The advisory Conference on Christian Homemaking," held this year Feb. 8th to 11th, at Junghsien, Szechuan, to see what splendid material and training plans we already have.

Steps in doing the work.

The first step to take on the field of work, is to approach the village elder or elders. Lay the matter before them, enriching the home life of the community. Leave with each of them suitable literature presenting our objective for their consideration at leisure. Call again and get their reaction. Have patience, approach them as a fellow citizen and do not advertise your Christianity as these elders may only have seen a poor brand of it. Above all let us not use it as a means of proselytizing. If this work is done properly our difficulty will be to keep people out of the church.

Having secured the good will of the elders, the individual homes should be approached in the same way. Only literature suitable to introduce your work should be left until you have received their consent and good will.

To aim at helping every home in the village or community to provide mental food for character building, will seem to many an impossible task. A thousand difficulties in the way will spring to the minds of many, especially to the minds of those who lack courage. These difficulties do not need to be recorded here but it might be well to record some of the encouraging factors.

(1) This movement would be working through love, parental love. Most people love their children and as a rule cherish high hopes for them. This love is some thing to bank upon. It has made possible the "home," even before man appeared upon the scene, as I have said above. We surely can bank upon it to develop the higher phases of character and in time be able to build the New Jerusalem.

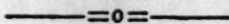
(2) The ever-growing number of mothers who can read and nearly all fathers can. Children to whom parents have read for six or eight years will in turn be able to read to the younger brothers and sisters. If the right spirit and pride is developed in this work it will carry itself.

(3) The splendid lot of literature that we already have in China for homes with children is most encouraging. Thank God for the publishers and Young People's workers who have put their hearts into this work. Books with pictures and simple stories are coming forth more and more.

(4) The local church could^d build up a little library where books could be borrowed and exchanged.

(5) Work of this kind would enable church members to find something practicable to do.

I sincerely hope the leaders and the executive bodies of all our denominations and local congregations will give more thought to the possibilities of work in the homes, not merely the Christian homes, but every home on the street.



WHY I AM NOT A REUNIONIST

R. O. HALL

I HAVE chosen the title of this paper advisedly. I do not wish any brother Anglican to be committed by what I write. My view is not necessarily an Anglican point of view. I know that very many Anglican folk will disagree with me entirely.

I believe enormously in cooperation. I believe in a "guest rule" for Holy Communion. I believe that it is my duty as bishop to give permission from time to time for men who are not in the regular ministry of the church to preach when I believe that what they have to say will be of value to the congregation to whom it is said or to the church as a whole.

I do not believe in exchange of pulpits as a gesture or as a "symbol of unity." This I think is a sentimental notion. Not that sentiment should be ruled out entirely—when, for example, a minister of a another family is going away or a new minister arrives there is then I think a legitimate sentimental reason for inviting him to preach. Hereunder lies a philosophy of the pulpit which is perhaps Anglican. The pulpit is *not* in the centre in my conception of church worship: (The Table of the Lord's Supper is.)

More than this, I believe that hankering after reunion, reunion committees, reunion commissions, talks, conferences, quarterlys more than quarterlys, volumes and more volumes, are all devices of the devil to keep us from cooperating.

Nor can I ask God to be forgiven for the sin of our divisions, for I believe that God is in a sense responsible for those divisions. I believe God is responsible for these divisions in the same way that I think he is responsible for other limitations of human existence. He has made the world for example such that disease can come and does come. Disease is due very often to ignorance, to self seeking and stupidity. Many of these things are also present in our disunity, but the essential reason for our disunion does not lie in these things, but in the inexorable conditions of time and space. It is true that the late Mr. G. K. Chesterton once gave up his seat in a bus to three ladies. But even Mr. Chesterton could not give up his seat to three hundred ladies. Space just will not stretch even Mr. Chesterton's seat to three hundred. No, space will not stretch, nor will time stand still. They are what God made them. And we must accept the limitations they impose. Almost every form of church order, every major schism in the church, every Reformation from St. Francis of Assisi to John Wesley, from Martin Luther to the Latter Day Saints, has been conditioned by the limitations of time and space. The particular form taken even by the Roman Catholic Church, its organisation and much of its dogma, have been developed as answers to the problems of time and space.

The doctrine of the Christian Church is very precious, so is the conduct of Christians. Therefore a measure of central control, leadership and inspection very quickly became necessary. The control, inspection and correction of faults of a large number of people spread over a large area could only be achieved in the early middle ages by an autocratic papacy with all the prestige of divine infallibility. The Vatican was therefore the first answer of the Church to the problem God set Christian men and women, the problem of making

a living Christian community work under the inexorable conditions of time and space. I am prepared even to hazard a guess, though any guess dealing with the past is unreal. This guess would be that a church the size of the church when Luther broke away from obedience to the Pope, could have been controlled without this break happening if wireless, motor cars and aeroplanes had existed in that day. Luther would have had more direct contact with the best minds in the church and they would have had more direct contact with him. With a church the size that it was in Luther's day the break I believe would not have happened if they had had in those days the same devices for cheating time and space that we have acquired in our day.

The reverse process has surely been noticeable. The Pope can now speak to the world directly from the Vatican, his delegates can fly from Rome to the farthest point in under a fortnight, it is possible quickly and efficiently to send any young man who shows promise, enterprise and initiative to Rome. All these things are reflected in the increasing influence of the Roman Church. Improved communications have made this great organisation more sensitive to its constituency and to the world outside its constituency.

I do not believe, however, that these devices of ours to overcome time and space ever catch up completely with the problem. I do not believe that they have made a united church possible to-day where it was not possible before. Even with these devices the autocracy of the Vatican is still essential to hold the Roman church together. If that autocracy were removed and its various religious sanctions also removed, the Roman Church would show very quickly the same tendency to break up into group life that the non-Roman churches have shown in the last three hundred years.

DIVISIONS AND AUTOCRACY

The historic divisions of the churches are not, in my judgement, due to sin, nor fundamentally to doctrinal differences, but to time and space. These conditions necessarily limit fellowship and demand that unity beyond a certain point can only be secured by autocracy. In abandoning autocracy, we automatically abandoned unity. We have been far too slow to realise that this is so. Unity has a grandeur about it and an efficiency and a progress. To these things our human minds are drawn. Autocracy on the other hand is especially irksome to our human minds. So in the littleness of our human minds, having abandoned autocracy for its discomfort as well as for the untruth

we hanker still after unity, giving it a seeming truth and a seeming comfort, which belong not to unity, but to charity; not to the head, but to the heart.

I am not a reunionist because I will not pay the price Rome still must pay for unity. I believe rather that the answer given by the major reformed churches to the problems of space and time is the true answer. I believe the Roman answer is the wrong answer and must in time fail. I believe that the attempt to unify and control and direct in one great united body is a form of sin, an assertion of man's pride, whereas before God we know only that we are human, fallible and weak.

Moreover the common claim of re-unionists that a great united church would have more influence than a divided Christendom needs modification and examination. The influence of the church depends on its sensitiveness to the way of Christ. The influence of the Quakers at their best is a remarkable example of the truth that the influence of Christians in the world does not depend on size or organisation but on something much more subtle, much more delicate, much more humble. A vast re-united church will not necessarily be more influential. It will only necessarily be vast and re-united. It will quite likely be also clumsy, and indeterminate.

I believe the cause of Christ is well served by having Methodists intensely Methodist, in their enthusiasm, and their love of song and their disciplined organisation and control; in having Congregationalists intensely Congregationalist in their fellowship with one another in the Spirit; in having Presbyterians augustly Presbyterian in their wisdom, their thoroughness, their efficiency, their impossibility-of-being-wrong and their immensely conscientious theological colleges. And as for the Anglicans I believe there will always be a place for a church so ridiculously amateur, and intensely human, neither one thing nor the other, with a little bit of autocracy, a little bit of fellowship, a little bit of constitutionalism, but, pray God, always with a sense of humour. In a united church these distinctions become blurred. They can only be retained in cooperating churches which are not united. Just as we live in houses with the charm and distinctiveness of family life, so in the church of God there must be houses, families, groups. Each group can then take one of the great facets of the truth of God and underline it.

The mystery of the relation of God and man in Christ, the mystery of our fellowship with one another in the Church of God,

the mystery of evil and pain and disease, perhaps above all the mystery of worship, are such that we need variety and freedom to express them and to work them out over hundreds of years in Church groups and church cults, in differing organisations and ministries and systems. Let us remember how very young we are, and that God having some experience after all, and remembering the youth of the Church, is very patient with us. It is He who has given us these disturbing conditions of space and time. He makes it impossible for me to *whisper* to a thousand people at once, and equally impossible for us in days of widespread Christianity to keep in such intimate touch with one another as the early disciples could. The best and most active in mind cannot always get direct contact with the leaders of their church as St. Paul did at Jerusalem. The church has grown so that there isn't time, there isn't space for all to do so. Our fellowship with one another for all its beauty and its mystery and its joy is terribly limited, We get tired after a day of intense conversation even with two or three people. How can we have continual fellowship with thousands and thousands of folks?

No, we must accept the stern limits of time and space. For it is under these conditions that God has set us to live. And like so much else that comes from God, these stern conditions have their humorous side. They will keep us humble if we can see that the same God who made donkeys so lovably laughable, has made men also both lovable and laughable.

The Pride of a man's heart says: "How awful that we cannot all combine together into one church!" But laughter will have none of it. Laughter says: "No, man is not great enough for such an achievement!"

The unstretchable conditions of time and space hold human desires in chains. Our minds and our ambitions always outdistance our bodies. For our bodies are sleep and food dependent, time and space conditioned. And it is God who has made us so. Then perhaps it is God who has made us Baptists, Presbyterians, Congregationalists, or Methodists. God may even be responsible (remember his sense of humour) for the Anglican Church. It is the devil who offers us the apple of unity from the tree "Greatness" knowing well that if we take it it will become an apple of discord. And God half grieved, half smiling, at our fumbling ways, would have us, I believe forgo the appearance of unity in organisation for the reality of unity in charity and love, mutual understanding and forgiveness.

IN REMEMBRANCE

DR. HENRY B. CHU

Dr. Chu was born in Foochow in 1906 and was educated in Fukien Christian University before going to the United States in 1927 for further study. He studied at Western University and graduated in arts and medicine, receiving his M.D. degree from Western Reserve University Medical School in 1933, after which he served his internship in a hospital at Scranton, Penn., where he received the highest commendations from his superiors for his earnestness and efficiency, especially in surgery.

While in Cleveland he met his future wife, a nationalized American citizen, a native of Sofia, Bulgaria. They were married in the summer of 1934 and came to Shanghai in July of that year. He became a resident in surgery at the Central Hospital in Nanking in 1934 and in the spring of 1935 he accepted a post on the staff of the Kunghsien Branch Hospital near Loyang, Honan, where he served until the summer of 1937, doing much while there to overcome local prejudices against surgery.

On returning to Shanghai 1937 he became superintendent of a fine new hospital, erected for the city Government in Nantao. The beginning of hostilities in 1937 made it necessary to evacuate this hospital and Dr. Chu accepted the superintendency of the Shanghai Hospital of the Shanghai Anti-Tuberculosis Association. In the spring of 1940 he was invited by the Council of Medical Missions of the Chinese Medical Association to assist its secretary, Dr. K. C. Wong, and in May he succeeded Dr. Wong as secretary of the Council. In this position he was concurrently secretary of the Commission on Medical Work of the National Christian Council.

Dr. Chu was a most promising young doctor who had rendered fine service to the cause of Christianity in China. He had fine skill, great energy and intense devotion to his calling. Those who had contact with him, however, will chiefly remember him for his cheerful spirit. He radiated friendship and was always ready to help friends whatever the cost. He was the eldest son of Mr. L. D. Cio of the Christian Literature Society and passed away on February 20th.

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OUR BOOK TABLE

THE FOUR HORSEMEN RIDE AGAIN, Rev. James F. Kearney, S. J. Imprimerie de T'ou-sè-wè.

This attractively printed and bound little book of VII + 219 pages is Vol. Two of the "Portraits of China Series." Part I, *Before the War*, gives seven sketches of as many strikingly different personalities. First of these is Dr. Paul Zi of Zikawei, converted by Matteo Ricci and his associates on the eve of attaining the highest scholastic rank and entrance on a career of public service that led, near the end of the Ming Dynasty, to the office of Prime Minister. Accomplished scholar and devoted Chris-

tian, he contributed enormously to the success of a gifted group of Jesuits in gaining the respect of the Imperial Court for their scholarly abilities and a foothold in the empire for their Faith.

Quite a different picture meets us in Mark Ki ("The Martyr with a Yin"). Like so many he took opium to relieve pain and fell victim to a habit against which he fought the rest of his life. Victory came with martyrdom at the hands of the Boxers in 1900.

Equally wide is the range of selection among the Europeans portrayed. There is "Brother Castiglione, Artist to Emperors" for fifty years at the courts of K'ang Hsi, Yung Cheng and Ch'ien Lung, condemned to eating his heart out in a sort of sumptuous imprisonment and to rigid conformity to oriental rules of art, when he longed for the freedom of his brothers who lived a simpler, albeit more dangerous life, in days when persecution was rife against the Faith.

At the opposite extreme is "The Vagabond Bishop," so named by a member of the French Academy, adding, "who did not know in the morning on what rock or in what hiding place he would rest his head that night, or indeed if he would have it on his shoulders." He arrived in Tongking, scene of his strenuous labors, in the midst of violent persecutions, which continued throughout the 27 years that culminated in his martyrdom nearly a hundred years ago.

Alice O'Sullivan, a 16 year old Irish girl in a French Convent School, had a presentiment that some day, a Sister of Charity, she would become a martyr in China, a prospect from which her whole being revolted. But step by step, when decisions must be faced, she overcame her reluctance, sacrificing her natural inclinations, and finally attaining complete devotion to her vocation through martyrdom in the Tientsin Massacre of 1870.

There are interesting extracts from "The Admirable Letters of Father Gain," a Jesuit described as "the Apostle of Suchowfu" (Hsuchowfu). See particularly Father Gain's amusing account of how he helped Ma Hsiang-pa elect Yuan Shi-Kai President in 1912. (PP. 140-142).

An equally exciting life was that of Joseph Hugon ("The Father Was Buried Alive"), who began his short China career in 1926. In the Haichow "bush" he carried on his labors in the midst of bandits, for some years seemingly leading a charmed life. But inevitable conflict came, and they actually did bury him alive. He was rescued and revived, but succumbed soon after to the effects of that premature interment.

The three chapters of *Part II—"The War"*—bring the story of the Four Horsemen up to date, and justify the author's statement in the Foreword:—"One who reads in chronological order will notice a swift crescendo of danger, culminating in the terrible events of the present war, during which the Church has played an heroic role."

The appreciative reference to Emil Ludwig, with which the Foreword begins, suggests that the author has caught the spirit and is consciously using the methods of that skilful biographer. And if, as Ludwig contends, *anybody* is interesting if you can see him as he is, how much more interesting are human beings progressively mastered by a deep and ennobling loyalty. "Were you bored?", asks the author at the end

of one of his sketches. No, says this reader,—not by any of the seven absorbing stories! W. N.

The International Review of Missions, January 1941, Edinburgh House, London, 3/-,

This number is particularly interesting as it contains the annual survey by the editors. To gain a comprehensive view of Christian work in many lands this informative survey is recommended as giving a clear and concise picture. It is also invaluable as a reference. Rev. Ronald Rees has an interesting article entitled "Cooperation in West China" which gives illustrations of how Christian groups are endeavoring to meet their opportunities in West China.

Journal of the North China Branch of the Royal Asiatic Society, Volume LXXI-1940, Kelly & Walsh, Shanghai.

This annual volume edited by Dr. Bernard E. Read contains reports about the work of this society during 1940 as well as 8 articles and various book reviews. This volume is quite up to the standard of its predecessors and shows that the R.A.S. is enjoying a new lease of life especially since it secured the cooperation of the International Institute of China. Some of the interesting articles are: "Insects Used in Chinese Medicine" by Bernard E. Read, "Cowries as Money During the Shang and Chou Periods" by Harry E. Gibson, "An Inscribed Chou Pottery Vessel" by F. S. Drake and "Chinese Historical Attitudes to Peace and War" by L. Tomkinson.

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THE PRESENT SITUATION
CHRISTMAS AT HUA CHUNG

Christmas at Hua Chung really began with the Fourth Sunday in Advent when two teachers in the local school were received into the congregation of Christ's flock at the eight o'clock service. They had long been under instruction and had asked to be baptized at Christmas-time. The ceremony was particularly impressive with the early sunlight pouring into the eastern windows upon the Christmas decorations that had transformed our usually sombre little chapel into a place of beauty. The great blue curtains that enshroud the idols were spattered with silver stars and on the largest curtain was the procession of the Magi Stepping toward Bethlehem, which somehow looked a bit like Hsichow. There were many festoons of greens so dear to northern eyes and to complete the festal picture there were boughs of rose-red cherry blossoms. A baptism in a thus transformed Buddhist temple! What could be more symbolic of a new life?

That evening we all flocked to one of the campus courtyards to see a Christmas play and pageant. The scene was truly Elizabethan. An ancestral temple had been transformed into a stage without scenery and a minimum of properties; broad steps led to the stage; trees cast romantic

shadows on the white curtains. The low two-story buildings with latticed doors and windows and narrow cloister-like porches that made the other three sides of the courtyard looked like a Renaissance inn-yard in the dim light a few incandescent bulbs furnished. These porches were filled with spectators who were thus raised a few steps from "the groundlings" who filled the courtyard. A drizzle fell most of the evening but the groundlings gave the effect of hardy Elizabethans by sitting stolidly on.

The play was a cleverly dramatized version of Dickens' "Christmas Carol",—that immortal tale so full of the real Christmas spirit. The play was given in English but a prologue giving the argument was spoken in Chinese. Mrs. Anderson had ably directed the play that was a very creditable performance. During the intermission a rollicking Santa Claus distributed gifts to the children in the audience and every one sang lustily "O come all ye faithful." The second half of the program was a very beautiful devout Nativity Pageant given by students of the Union Theological College under the direction of Dr. Tsai. Such pageants are always more moving in the orient than in western countries because they express so vividly the oriental origin of our religion. There is a special thrill when the Wise Men come out of the night singing "We three kings of Orient are."

The traditional Carol Service was held on Christmas Eve. The little Chapel was thronged, every one joining in the dear familiar carols and listening to the special music carefully prepared by the two choirs and joining in the prayers that the Holy Child of Bethlehem might be born in us anew.

After this beautiful service there was a choir-party and then as midnight drew near the carollers went about streets of Hsichow singing "Silent night" and "Christmas awake."

We had just one big joyful service Christmas Day. The congregation again packed the Chapel, filling it with real Christmas glad worship. Mr. Constantine conducted the service and Dr. Kunkle preached; the service was concluded with the Holy Communion celebrated by the Rev. Carl Liu. After this service a large proportion of the congregation wended its way to the village Market Square where for half an hour they sang carols to attract and interest the villagers.

The holiday week was observed enthusiastically in many ways. There was a regional athletic meet at Tali which attracted about half the student-body. Although our athletes were in a measure out-classed by young huskies from the Aviation School we carried off a fair share of honors. The weather was fine through the week encouraging picnics and hikes and at least one boat excursion. There were parties galore. We heard of one student who attended ten. There were several New Year's Eve parties who watched the Old Year die.

There was only one religious service on New Year's Day,—an eight o'clock celebration of the Holy Communion. Reviving an old custom the alumni to the number of twenty-four ate a New Year's dinner together. There were several other jolly New Year's parties and then January second classes began again and we turned our faces toward mid-year examinations and term papers.

SHOWCHOW NEWS

It has taken me just thirty-three years in China to learn *how* to do country work. We settled down in the first place for two weeks, where there was a daily schedule of study for men, women, and children with some fun for all. Perhaps the best class of all was the group of old women who spent their study periods memorizing Bible verses, learning to sing a simple chorus of praise, with opportunity to talk about the serious business of being a Christian in the home, and the place of prayer. They adored the young woman who was their leader, and confided in me that the home problems could be largely solved if their daughters-in-law came under her influence. They were speechless when I told them that the place to begin was with them! We emphasized music for the younger people, and the work in hygiene was popular with all. I myself took the beginners' literacy class. Chinese teachers look upon teaching middle-aged and older woman to read as the worst type of drudgery. With me it is a real recreation and inspiration. Think of a woman of fifty suddenly discovering that she is reading, and can actually express in different words the meaning of a sentence she has just read! Think, too, of what it means to create a little love in these groups of women with their drab lives and backgrounds! I saw to it that at the closing exercises of each short term school one of these women mounted the platform, book in hand, with a radiant face and dignity, ready to read a lesson in the course covered, selected at random by one of the visiting men leaders. I led the first short term school, and early in our work at that place, a degree man of the old school and leader in Christian and non-Christian circles visited me and asked if he could do anything to help. It flashed through my mind that he doubtless would like to write some scholarly verses to use as choruses in one of my colleague's singing classes, but I actually had the faith—one might call it temerity—to ask him to help me with my big beginners' class. At the farewell gathering, when we were leaving for the next center, he witnessed with tears streaming down his face to what the experience had meant to him. Happily enough, my co-workers were equally sure that their more advanced classes in Christian purpose and doctrine, Bible reading and Bible study, and particularly the old women's group, were the very best part of the short term school.

We closed our last school just at the beginning of the wheat harvest, and started back to Showchow to get ready for the next one in another section of our country field right after harvest.

It is now the close of "Young people's month" in Showchow. Mosquitoes and the soaring prices of food commodities made it impossible to plan living arrangements for eighty young women in residence for this period, so there was a daily program from 6:30 a.m. to 12:00 noon, with the young people living at home. They were divided into four groups of about twenty each, with a worship period for the combined groups and a singing class. Two groups were ready for Bible class work; the others were in beginners' reading and writing classes. Our emphasis was on the practice of Christianity in the home. All of them were facing a very uncertain future; their school work had been interrupted; family groups broken up and scattered to the four winds;

economic problems were the order of the day. The future husbands of two of the young women were in Shanghai trying to finish their college work under circumstances they would have thought impossible a few years ago. One of the girls told of her rebellious attitude toward the grandmother who had supreme authority in the home. When pride and willfulness broke down in her own heart, a happy relationship was established and the grandmother proved to be much easier to live with.

At the closing communion service, five of the girls were baptized, thirty became enrolled inquirers, and all made a statement of their Christian purpose in language suited to their growth and experience in that life.

Those of us who are older have come to realize our dependence on these young people, and our need of their "visions." The whole church has experienced a spiritual refreshing through them. (Women and Missions, February, 1941.)

THE SYNOD'S WORK IN CANTON

Beginning with the second year of the undeclared war in China we set about to face our task constructively and to face the future with resolute courage. Our first task was to reorganize our Refugee Synod staff and to enlarge its fellowship. Every other Monday morning a special time was set apart for consideration of some aspect of our work. These discussions have steadily increased in interest and have been fruitful in increasing the effectiveness of our work.

One of the first adventures of the year was the organization of a Volunteer Workers Institute in which all church groups were represented. Special emphasis was given for training Sunday School work, group evangelism, and home visitation. By this means we were able to enlist scores of new recruits who could supplant those who had fled to places of safety when Canton fell. In order to follow up the work of the Institute, two classes were organized to meet each Saturday at the Synod Building, one for Sunday School teachers and one for members of evangelistic groups. These classes have continued without a break and the attendance has very seldom fallen below eighty percent of the enrollment. As a result, Sunday Schools have flourished in all the churches, and plans are already under way for the continuation of these classes next year. Another result has been the organization of a City-wide Sunday School Teachers Fellowship which meets twice a month. Its membership has increased to sixty.

We have also participated in other projects: in mass education classes for children of primary school age which have been carried on in spite of crumbled walls, leaky roofs, and inadequate equipment; in cooperating with the Red Cross to help maintain over thirty centers for distribution of food to the needy, feeding a total of more than ten thousand persons each day. Previous to the distribution of the rice-gruel, evangelistic services are held for those who desire to attend. As a result many thousands have been interested in the Gospel message.

Another project which has been the means of providing employment and support for about ten persons has been carried on. This is a venture in farming, making use of the rice fields and vacant land belonging to the Theological college and the Mission. Farm products, such as rice, vegetables, papaya, sweet potatoes, corn, pigs, chickens, ducks and rabbits have produced an income sufficient to cover most of the expense of the project. The opportunities which this has offered for fellowship in a common enterprise, has taught many lessons in cooperation, friendship, and mutual sharing of responsibility in a common purpose. This project will eventually become part of a laboratory for the training of our preachers for their work in Rural Reconstruction, which is now a part of the church's program. (Church of Christ in China, Kwangtung Synod, Dec., 1940.)

THE BIRTH OF THE SHANGHAI HEBREW MISSION

On Palm Sunday, 1934, Mr. J. Quimby began Jewish missionary work in Shanghai. On Easter Day of that year he opened with the help of Mr. H. M. Griffin and Mr. F. J. T. Savage, the first Christian meeting place for Jewish missionary work in Shanghai. This was on Kiangsi Road. Later on he opened a Mission Hall at the corner of Szechuen Road and Soochow Road under the co-operation of the Shanghai Hebrew Mission.

When in 1938 the large influx of Jewish refugees began, it was evident that the work had to be expanded.

The housing of Jewish refugees especially such as of Christian persuasion was undertaken. Two homes were opened where Christian Jewish refugees were fed and housed and cared for until they could get work and become self-supporting. These homes are now doing better work than ever before, being filled to capacity.

Educational work was next undertaken. The Shanghai Hebrew Mission recognized quickly that if they were to help these Jewish refugees, especially the younger people, they should become acquainted with the common languages used in Shanghai, hence free classes in English and Chinese were organized, which have been attended by large numbers of people. Through the kindness of the officers of the National Christian Council, the large meeting room of the Missions' Building was placed at the Mission's disposal for these classes. Individual classes organized by Mission workers, were also held at other parts of the city. All this work was accompanied by lessons in the English Bible.

A school for the Jewish children was opened in one of the refugee homes and both grammar school and high school subjects are taught.

A third way of meeting the needs of these needy Jewish refugees was met by the opening of a *Clinic*. In consultation with other existing medical agencies for the relief of Jewish refugees, the Shanghai Hebrew Mission opened a free Clinic from 9-12 each morning, except Saturdays and Sundays, in Room 409, Missions' Building, where a Christian doctor and nurse are in attendance. This Clinic is supported by a staff of

consultant specialists from Shanghai's leading Christian doctors. It also cooperates with the Shanghai General Hospital where it maintains two beds for poor Jewish refugees, and is affiliated with the Emigrants' Hospital, and the Isolation Hospital in Shanghai.

This Clinic, under the able leadership of Miss Matson R. N., is now functioning above expectation. Dr. F. H. Judd, of the China Inland Mission, and Dr. N. K. McGavin of Shanghai, are at present giving of their time at the Clinic, and consultants from various local Mission hospitals have given special examinations free of charge to the Shanghai Hebrew Mission.

The main activity of the Shanghai Hebrew Mission centers in its *Evangelistic work*.

This is, of course, the ultimate aim of the Shanghai Hebrew Mission.

Early in our work the Shanghai Christian Broadcasting Association aided us in giving us now and then an hour in which to acquaint the Christian radio public with the aims of the Mission, and diligent use was made of this opportunity.

Finally it became evident to the Mission that it was essential for our work to acquaint our fellow Christians in China and other lands with the great opportunities providentially placed before us in this day of Israel's stress. To accomplish this purpose the *Quarterly Bulletin* of the Shanghai Hebrew Mission first made its appearance in April 1940, and with this issue finishes its first year.

The Shanghai Hebrew Mission is backed in this her work by the prayers and financial support of a large number of earnest Christian workers both in China and other lands. Thousands of dollars have been contributed for the various activities of the Mission, and as funds multiply the Mission proceeds to increase its Christian usefulness.

For one year practically all the work was done on a voluntary basis by already busy Mission workers. In October 1940, however, the Mission called Rev. A. H. Reinhard to head up the work and thereby a new milestone in the work has been reached.

Besides having had the blessing to be able to minister to so many of Israel's scattered people, the Mission has been gladdened by the public confession and baptism of no less than 50 persons during the year. (The *Quarterly Bulletin*, Shanghai, January 1941.)

RELIGIOUS EDUCATION IN THE KWANGSI-HUNAN DIOCESE

"Archdeacon Hsu has held two Short Term Schools during this past year for training Voluntary Workers. These were held in the country and were well-attended by country Christians who wished to learn how to lead their own services.

"Our Sunday Schools have been greatly interfered with as Sunday Services have to be held very early in the morning, before the air-raid signals start. It is not possible to get the children later.

"Next year several of our girls graduate from middle school and we plan to organize a Christian New Life Service Band (*Chi Tu hwa hsien sen ho fu i tuan*). Already several of our middle school girls

have offered to take up this form of service. In this way we hope to help the girls to do constructive Christian service and at the same time help the country stations. If such bands have been organized in other dioceses, I would be grateful to receive the benefit of the experience of other places, both as to organization and methods....." (Religious Education Fellowship Bulletin, Winter, 1940-41.)

Work Report and Work Program of the Nanking Church Council 1939-1940-1941

The services rendered by the Nanking Church Council are presented in the framework of the five Committees through which they are organized.

I. Spiritual Culture and Evangelism. Pastors and other workers, both professional and lay, meet every Monday afternoon for a devotional and inspirational period, followed by a study group which latterly has been devoted especially to biographies of Christian leaders (and is used as a means of introducing and spreading materials from Christian publishers). Seasonal retreats are conducted; city-wide observance of the World Week of Prayer and of Peace Sunday is organized; large union services are held at the Christmas and Easter seasons.

The Union Evangelistic Center near the Confucian Temple is served on four afternoons of each week by two pastors, and is the base for a New Year's Evangelistic Campaign. A new feature of this work is the distribution of small sheet-calendars, including a paragraph-tract and announcements of the Center's services. The ordinary interchange of pulpits, and the continual pulpit supply by the Secretary of the Council, may be supplemented by a projected rotation of pastors in simultaneous evangelistic meetings.

II. Religious Education. Union Training Courses for Lay Leaders have been conducted four times in the past two years (the fifth session is now in progress), with an average of well above 100 persons in regular attendance. Latterly the National Christian Council's curriculum and materials have been employed, with 120 completing the full course. Materials have been prepared, and standards set up for laymen's classes in individual churches; 520 certificates have been issued, and several hundred more persons have completed their training in this program. 1,500 subsidized copies of specially prepared books for women's reading classes have been supplied. Considerable help has been given to Sunday School teachers, both in methods and in materials. It is desired to extend such help to teachers of religion in primary schools, and to other school leaders concerned with the spiritual and moral training of children.

A sub-committee on the Christian Home, has provided for study and training with use of the National Christian Council's pamphlets, and has held inspirational meetings in this field. Observance of the women's Day of Prayer is organized. The Daily Vacation Bible Schools are in their second year of revived work; in the season just past, they comprised 16 schools with 163 teachers and staff members, and 1,720 pupils. Some form of union young people's summer conference is desired.

III. Bible and Literature. During 1939, 2,300 complete Bibles were supplied below cost to members and to recommended inquirers. Great

need for further help in this field is accentuated by the fearful jump in the cost of paper and printing. Bible Sunday is observed co-operatively by all the churches. Conferences of leaders of Bible classes, and a union meeting of members, are planned. A simple pamphlet, "Devotional Handbook", has been circulated widely. There are projects for Christian posters at New Year; and for the promotion of Bible reading among students, through meetings and contests.

IV. **Social Service.** This general field is well occupied in Nanking by the University Hospital and its clinics (the latter supported until now by funds from the American Red Cross); by the Nanking International Relief Committee; and by the Nanking Christian Relief Committee (succeeding the Christian War Relief Committee). The Committee of the Nanking Church Council has distributed special relief contributions among the churches. It contemplates interchange and co-operation among various denominational and institutional handwork and minor relief projects; and will probably take responsibility for the "Feeding Schools" maintained now by the Child Welfare Committee under the National Christian Council.

V. **Union Christian Cemetery.** The Council maintains a suitable burying-ground, available to all Christians. Small fees are paid by those who are able. Necessary repair of the approach-road is projected.

This view of things and tasks is merely an effort to put in concrete form the intangible spirit developed in constant Christian effort put forth together. Twenty years of gradual progress in the practice of Christian cooperation through the Church Council, has brought the individual churches and missions to what is very near a working unity. No Protestant group, save the Seventh-Day Adventists, remains outside this fellowship. It is quietly taken for granted that threatened crises will be met in common. (Religious Education Fellowship Bulletin, Winter, 1940-41.)

TSINAN INSTITUTE, ANNUAL REPORT DECEMBER 31, 1940

200,000

A quiet year of steady progress is perhaps the best summary we can make of 1940 from the Institute's point of view. Occasional passing tension, due to halting of street traffic or spread of alarmist rumour, soon affects attendance at the Museum, but there has been little of that this year.

Perhaps due to quieter conditions generally, perhaps in part to added attractions in the Museum, the number of visitors this year has topped the 1939 figure by 40,000 and reached the total of 204,230. This is especially heartening because, during the last six months, the charge for admission has been raised from two cents (local currency) to three cents, and Sundays are now the only days of free admission. 94,206 have paid for admission during the year.

Photography

You will not be able to cross the Main Hall without noticing the splendid display of modern photographic achievement, presented to the

Museum by the Eastman Kodak Company of Rochester, New York. What the modern camera and camera-man can do with the aid of a microscope, X-ray, infra-red and colour films, and ultra high speed equipment forms an exceptionally attractive exhibit.

Industry

The Industry and Communications Room has been enriched this year with an effective display of Fiberglas, presented by the manufacturers, Owens-Corning Fiberglas Corporation of Toledo, Ohio.

By the side of this demonstration of what man has discovered he can do with glass, the earliest of the Plastics, is a large panel about Synthetica, the new continent added to the world by modern chemical industry. The panel owes its main idea and much of its pictorial material to the magazine *Fortune*, generous gift of its Editors and a great stimulus in the realm of Museum ideas. To the Bakelite Corporation we are much indebted for an exhibit to its products which keeps the panel company.

Health

Two new health exhibits have been added this year and another revised and improved. The latter deals with The Eye and The Ear and their proper care. To the pages of the American magazine *Life* we owe new informative material about the Eye. For this and much other interesting pictorial material on our walls we are indebted to the generosity of Mr. Henry R. Luce of New York City.

Of the two new exhibits referred to, one depicts the contrasting conditions of Childbirth in the Clean and Dirty Home. The fight to reduce infant mortality must be won in the millions of homes rather than in the maternity wards of a few hospitals. The two homes shown differ only in dirt and cleanliness, in careless midwifery and easily arranged preventive measures, but it is the difference between death and life.

Over in the Main Hall three pairs of white rats gaze at visitors from their glass case. Their different sizes tell you that the average well-to-do city man feeds less well than the poorer fellow who eats millet instead of white flour; and that better off than either is the countryman who adds green vegetables to his wholemeal flour. This again is important teaching for the times.

Preaching the Word

In the small central hall of the Museum there is seating accommodation for some two hundred people. Here visitors may rest awhile if they wish, and here several times each day one or other of the Institute's evangelists give brief talks explaining the Christian faith and way of life to those who wish to hear. In the spring, and again in the autumn, our filmstrip projector has been employed for illustrated talks on the Life and Parables of Jesus.

Attendance at these addresses is wholly voluntary, but the year's audiences have reached the total of 104,990. A sign of the interest taken in religion's answer to life's problems is the considerable number of the audience who stay on to discuss the subject in more detail with the speaker.

Literacy Classes

These classes for women and girls have been continued through the year. Seventy-two, ranging in ages from ten to sixty-four, have been learning to read, in five classes, this autumn. Increased enrolment called for the addition of another class after the summer. Mrs. Payne, Mrs. Liu and two younger Chinese assistants have taught these classes five afternoons a week, using Christian Literature Society text-books designed to lead the way to reading of the Chinese Bible.

These pupils, half of whom are married, are joined by others for a religious study group each Monday afternoon. The group membership is shared equally by church members and intending members. Five have been baptised during the year.

CHRISTMAS IN ZANGZOK

The Christmas festivities started off on Christmas Eve, just after dark, with a lantern procession through the city streets from Christ chapel in the center of the city to the North Gate church compound. Two or three hundred people, all Christians, each with a colored lantern lighted with a candle held aloft headed by a large illuminated sign telling the world in large characters what it was all about, made quite an impressive witness to the world at large. Arriving on the compound all gathered around a Christmas tree, one of the fir trees lighted with electric lights, and sang Christmas hymns. All then went into the church, which was filled to overflowing, for the services. First the service for those being admitted as Catechumens, then two baptismal services, then the Confirmation service and then the final midnight service, a Solemn Celebration of the Eucharist and first communions of the newly confirmed candidates. This service ended at two-thirty a.m. just as the electric lights flickered out for the night. Candles had been provided, however, and the whole congregation went over to the hospital compound where steaming bowls of sweetened congee had been prepared for all. Nobody went to bed, for the rest of the night was given over to plays and merrymaking on the hospital compound. At one of the very small hours of the night another lantern procession came onto the church compound singing carols, a serenade for the Bishop. A pretty sight with the long line of lighted colored lanterns stretching across the compound.

A word here should be said about the pageant of the Three Wise Men and Shepherds given in the church just before the services began. Although Mrs. Smith was not here to direct it as usual, it went off very well. And when well done it gives a picture of a story that is unforgettable, particularly for unlettered people. All of the staff and other volunteers worked hard and faithfully and it is greatly to their credit that everything went along without a hitch.

The Confirmation service was impressive. A class of 88 were confirmed. About twenty others of the class failed to show up because of muddy roads in the country. Bishop Roberts preached at this service, a simple but inspiring sermon. Just right for these country folk. For the district, more than a hundred men, women and children were baptised.

About the same number were admitted as Catechumens. It is interesting to note that all of these people are members of Christian families. Husbands, wives and children coming together into God's House, some to be made Catechumens others to be baptised and still others to be confirmed. In no instance do these people return to a household that is partly Christian and partly non-Christian.

On Christmas Day, in the morning, the church was filled again for another Solemn Eucharist. This time for the most part city people with a few from the country. And in the afternoon the Christmas service for the children of the Sunday Schools. All were present, of course, for at the end of this service the little parcels of sweets were given out. These were made possible this year by generous gifts from the nurses and doctors at St. Elizabeth's Hospital, Bishop Roberts and others. (District of Shanghai Newsletter, January, 1941.)



WORK AND WORKERS

Revival in Yunnan:—You will most likely have heard of the revival that has broken out among the Miao. It began at our central station and is spreading farther afield. On this last trip I was at the central village of the district, and on the Sunday over twenty people stood up to confess their sins, and we know the desire of most of them is truly to be finished with the old life and to put on the Lord Jesus Christ. On the return journey one village leader asked if a special meeting might be held so that if any wished to confess sin and make themselves right with the Lord they might have an opportunity. We gladly did so, and another ten or more people confessed openly the things which were wrong in their lives. This has not come of the foreign missionary; but we have encouraged the teachers and evangelists to conduct the services in their own way, and how good it has been to see them respond to the task. Quite a number were extremely broken down and sorrowful for the sins that they had committed.

It was *genuine*, and has cost some of them a great deal. We praise the Lord from full hearts. (China's Millions, September-October, 1940.)

Helping Students in Kweichow:—One of the most interesting features of our visit to the neighbouring town was the wonderful way the university was opened to us. On a former visit I had met a few of the students and also a few of the professors. This time not only did individual ones come to the inn and ask vital questions concerning Christianity but we had opportunities of speaking in the university itself. One of the Christian professors introduced me to the leader of the Y.M.C.A. group and he in turn organized a Bible class for me. This was held every other evening from 6 to 7 p.m. He promised an attendance of 15 to 20 and we hoped and prayed it would be acceptable. To our surprise the classroom was crowded to the doors and others stood at the windows. The attendance was well over 100 each evening although I believe on that first night it was around 150. It

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certainly was encouraging and inspiring to see so many intelligent young men, with a few women, willing to give an hour of their study time for Bible study. (China's Millions, September October, 1940.)

Agricultural Work at Ts'ui Hang:—The Superintendent took over control at Ts'ui Hang on July 28th. During this quarter, special efforts have been made to develop our agricultural work. We now have about twelve "mow" of land under rice and six "mow" planted with sweet potatoes and vegetables, in addition to the large area under fruit trees, which is now being cultivated after several years of neglect. Here is a list of produce from our farm for the quarter:

Green Vegetables	....	453	catties
Marrows	.....	43	"
Sweet Potatoes	.....	74	"
Cassia Fruit	.....	61	"
Lungan	.....	42	"
Papaya	.....	168	"
Guava	.....	768	"
Pineapples	.....	204	"
Custard Apples	.....	460	"
Hemp	.....	10	ounces

We have purchased an Indian buffalo and also a water buffalo and calf, so next season, if all goes well, we shall be able to plough our land. This year all had to be dug with hoes—a slow, strenuous and unnecessary task. We have also a few goats, pigs, ducks and chickens. These cost us nothing to rear. The scraps from refugee and staff kitchens are more than adequate. (Diocese of Victoria, Hongkong, Medical Relief Work, Chung Shan, Report No. 8, July to September, 1940.)

Report of T'ang Hsien Relief Fund, December, 1939 to June, 1949:—T'ang Hsien is the name given to a parish of the Chung

Hua Sheng Kung Hui which covers an area stretching into three parts of Hopei province, named T'ang, Ch'ü Yang and Fu P'ing Counties.

After the flood waters of last summer had scoured away terrace plots on their hillsides and ruined crops in their valleys, and after war measures in December had burned and destroyed food supplies and hundreds of homes in scores of villages, the condition of the people called for help.

In December the Sheng Kung Hui in Peking opened a Relief Fund; this has gathered \$9,258.89, received from individuals and through congregations. Then beginning in February the North China Committee on Co-ordination of Emergency Relief made the first of four grants so far given, adding \$38,500.00 to the funds available for this area.

These sums have been administered and all the work done by a committee of eight church workers in co-operation with local civil officials. A word of appreciation should be expressed because their total overhead expenses during these six months of work has been little more than \$300.

Local conditions necessarily affected the nature of the relief given. For instance, there are few mules left in the district, and there are hampering restrictions on transport, so that large supplies of grain could not be brought in for distribution. Therefore teams of men, humping their bedding, walked from village to village, giving money in sums varying with the size of the households and their degree of poverty; these visits were repeated at intervals. On one such round they went to fifty villages, bringing help to 4,889 adults, 3,015 chil-

dren in 1,824 homes. In addition, as a special help to school children, a daily midday meal is given at seven schools. The church schools which had lost everything—books, slates, furniture, equipment—were partially refurnished.

Up to the time of writing this report, over twelve thousand dollars have been used for repair of destroyed homes. A typical case is the village in which forty-two homes were wholly and seventeen more almost completely burned out; grants have been made which will help these families to rebuild 120 out of the 358 rooms which they had before last December. Another useful bit of good work has been clearing good land in valleys where it had been silted over with sand deposited by the floods. (The East and West Review, October, 1940.)

One Little Girl:—The scene comes to my mind of a family arriving from Dikoh one cold night. They were destitute Christians, and the father was so crippled with rheumatism that he could scarcely walk. We took in the mother and little daughter of about thirteen years, but having no place for men, we hired a ricksha and sent Mr. Mai out to our hospital with a letter of appeal to Dr. Walker, who was always ready to help. Needless to say he was lovingly cared for, and returned to his home some weeks later much better. The shy, thin little daughter gradually grew strong and well; she learned to read and with a number of other girls was definitely converted. As I said good-bye to her on that never-to-be-forgotten July day—she was leaving us to face an unknown future—her little hand was slipped into mine as she shyly

said, 'we will pray for each other, won't we?' (China's Millions, November-December, 1940.) *

One-by-One:—On my first coming to Lanchow I was introduced to the newly-opened Y.M.C.A. Help was needed in their English classes and I was asked to fill the gap. After the little experience I had in England among Chinese students, I returned to China with a great burden for these men, and this seemed the opportunity I desired.

After two months, we started an English Bible class in our home, those attending being mostly non-Christians. This class has now been going on weekly for at least six months. We sometimes have as many as fourteen, and often about ten. However, the attendance of some is irregular. In March we saw two young men come out very brightly for the Lord. For some weeks they seemed near to decision, but one of the two hesitated. Then, one Sunday night in our home, they knelt down and asked the Lord to come into their hearts. From that time it has been a joy to watch their progress. One is taking his University examination just now. Next Saturday we are having a tea and testimony meeting, the first of its kind, and are looking to the Lord for some very definite working of His Spirit. There must be scores of young men in this centre from the Eastern provinces and who have a Christian background but are as yet untouched.

Recently we have seen signs of answer to prayer in that a young man has just arrived from Chengtu who has had a very definite Christian experience. He was converted while at Cheeloo University. Since then he has come west, and while in Chengtu was associated with a group of keen people, most-

ly of the university type. He speaks good English and as an addition to the class will be a great asset. He is engaged to be married to a young lady in the Provincial Hospital. Twice recently they have been to lunch and we have most blessed fellowship in the Lord. This has been a great joy to us, as, since leaving our old province of Shansi we have scarcely had such an opportunity.

The one-by-one method gives plenty of scope. Here is an interesting case. About once a month I endeavour to visit Tingsi, a needy city on the main road, eighty miles from here, Dr. Clarke sometimes being with me. We travel by cycle usually taking two days. On the last occasion I travelled alone. On my return I rested in a market-town about half way. The weather was hot and there was no suitable place between there and Lanchow to put up for the night. After a rest I considered going on, but felt restrained in spirit and looked to the Lord to lead me as to the reason; perhaps it was some soul that should be spoken to. A little later I came across a man from Hwochow, Shansi, who was working in connection with the Road Board. We talked for awhile, then he suggested my going to his office. When we arrived, he took me into the room of the Superintendent, who was out, and showing me two copies of the Bible said, '*He is always reading that Book of Yours.*' I knew then why I was to stay, and waited until the Superintendent came in. He proved to be a young man from Shanghai and invited me to supper. Afterwards we had a long talk on spiritual things. He is a seeker after truth, and although he has not yet fully entered into what

Christ can do for him, he earnestly desires to do so. In his case the cost will be great. Two days later he called on me and we had some reading of the Bible and prayer together. (China's Millions, November-December, 1940.)

Developments in the Kweichow Capital:—We had the joy of receiving thirteen men and women into Church fellowship through baptism recently. Some were local whilst others were from the East. Testimonies reveal that the Lord's ways are truly past finding out: some had heard through the Preaching Hall, others had received early training in Mission schools, whilst there were those who had made contacts with believers in different parts of China as they journeyed west. The means may differ but Christ is the all-satisfying end.

After prolonged negotiations we were able to secure larger and more suitable premises for our Preaching Chapel. Business is brisk on the street and rentals are ever rising. We have a two-year agreement, and with Mr. James Chang, formerly of Bethel Mission, in charge, the outside witness is bright and effective. With the aid of a number of voluntary workers we are able to have two or three speakers each night. During the afternoons the reading room is open and Bibles and Christian literature on sale. Many contacts are made and useful work is being done in meeting and exhorting erstwhile believers from other provinces who come in. Some afternoons a week women's gatherings are also held, when the Gospel is put before them. The sale of Bibles and English-Chinese New Testaments is prolific: it is not possible to cope with the demand.

It is really surprising to meet so many who can carry on a conversation in English, some quite fluently. Many of these first began their studies in Mission schools. The Sunday service in English continues—some attend regularly whilst a number of others come now and then. Thus the Gospel is proclaimed to some who otherwise would not hear it. Further contacts are made in the Kweiyang Medical School and Yale in China Medical School where English services are held once a month. On Christmas Eve a choral service was held in the Church, some items being rendered in English and others in Chinese. A crowded audience appreciated the programme. (China's Millions, November - December, 1940.)

First Bible School of Its Kind:—Praise the Lord, we have had a real Bible school for women since I last wrote! It was only of one week's duration, as it was the first one of its kind and the weather was hot, but everybody enjoyed it greatly and seemed to really benefit by it. The enrolment was limited to those who could read. We have never been able to do that before, as we had so few women who would come in that category, but with regular phonetic schools and trying to keep them at learning characters after they get the phonetic, we have finally reached the stage when we can do this and have a school with over 40 enrolled and a regular attendance of almost 40. We had four teachers, three Chinese and one missionary, so were able to get on very well. The students were much thrilled with the school and in the final testimony meeting on Sunday afternoon a good many got up, most of them in fear and trembling, and

told of the help which they had received. (China's Millions, November-December, 1940.)

Harvest Festival at the Anke-chuang Methodist Church:—Ankechuang is a village of about 6000 people, not far from Lan Hsien in North China. For more than 30 years, our church has been here, and members are scattered through neighboring villages. October 20th, 1940 was an eventful Sunday at the Ankechuang Methodist Church, one of the experimental parishes under the Joint Council on Extension Service to Rural Churches in Hopei, North China. For two weeks preceding Pastor Ts'ao and Mrs. Chang, the Bible woman, had made trips by bicycle to the church members' homes in all of the surrounding villages informing them of the plans for this Harvest Festival Sunday.

When the great day came one hundred and twenty men, women, boys, and girls filled the church by 10 o'clock. The two hour service united them in worship, thanksgiving, and testimony.

The church was decorated by the offerings they themselves had brought. The pulpit was encircled by the sacrificial offerings of 48 sacks of beans, corn, millet, and rice; a little pink paper pennant at the top of a little bamboo stick in each sack bore the name of the giver, written in black characters. Strings of peanuts, red radishes, white turnips, and yellow ears of corn hung from wires above the pulpit. Along the wall back of the pulpit were baskets of sweet potatoes and peanuts, and large green cabbages and russet squashes. Little pin paper envelopes hanging from the wire above the pulpit contained gifts of money from the town peo-

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ple who had no grain nor vegetables to contribute.

With the exception of a brief thanksgiving message from Miss Lane who had come from Tientsin especially for this service, the entire program was given by the church members, under the leadership of Pastor Ts'ao. There were songs by special groups of young men, of church women, and of children, as well as congregational singing and responsive Bible reading. A number of men and women church members gave their testimony of gratitude for God's spiritual blessings as well as for material blessings.

On Sunday afternoon the official board met in the church to evaluate the offerings. They found that there was \$170 worth of grain and vegetables and \$30 in cash offerings, making a total of \$200! Pastor Ts'ao's face was beaming; his prayer and faith and labor had been abundantly rewarded. It was indeed a happy day for the whole church and everyone rejoiced. This large offering is to cover the missionary offering from the church, contributions toward the salaries of the Bishop and the District Superintendent, share of expense of North China delegates to the China Central Conference, the coal for the Church for the winter, and a gift to help build a new church at another place in the Lanhsien District. (The China Christian Advocate, December, 1940.)

Gospel Selling in Paotingfu:—The Paotingfu North Corps recently carried out a week's Gospel selling Campaign. The Corps Cadets were divided into three groups with three Cadets in each group and went out at ten o'clock each morning returning at four o'clock in the afternoon. In this way more than 2,000 copies of the

Gospels were sold and the Cadets also had many opportunities of talking about the Lord Jesus and His Gospel to those who bought the books. May many of them be led to believe in Him! (The Crusader, December, 1940.)

Left Orphans:—A letter received at the Headquarters of the Salvation Army in Peking said: "My father died in September 1938 and my mother in August 1940 and I am left an orphan with four brothers and two little sisters (the youngest four years of age) to care for. I am writing to ask you to give me a helping hand so that these orphan children may find a place of security." Officers visited the home of the writer and found a boy of eleven years looking after his two sisters ages eight and four while his elder brother was out at work. Arrangements have now been made to take these three young children into the Army's Boys' and Girls' Homes. (The Crusader, December, 1940.)

New Evangelistic Field:—Only last week I returned from a visit to our newest evangelistic field. Our Chinese Missionary, Mr. Tsui, has been in Tsat Kung nearly two years. He started visiting this untouched area some years ago and finally found a place to live in a Hakka clan house where he started a night school using the Gospel Mass Education text books. This evening school was quite successful for nearly a year. The students paid half of their night expenses. Lamps burn forty cents worth of kerosene every night! Besides teaching the Gospel through this means he also became friendly with over twenty of the nearby village schools, visiting regularly, giving talks, teaching students to sing, etc. Many of the teachers in these

schools became interested in the Gospel. The head woman of the clan objected to his teaching the Gospel character book because her son began to wish to become a Christian! Mr. Tsui had to move to another clan house where I found him. This place is fifty miles south of Linchow and is reached in two walking days! I was glad to be able to see this truly pioneering service and take part in it, talking to the boys and men in the school and telling them Bible stories. The students could answer questions readily. There are six who are hoping to be received into the church in the autumn. (Church of Christ in China, Kwangtung Synod, Dec., 1940.)

Notes from Yeung Kong:—Quarterly communion at Pak Kwan, the rural parish Standing room only today, even with flood in the bottoms and some Christians cut off. (The missionary has walked 9 miles and waded a good deal to be present)). Two men, five women, and two children are baptized. Thirty others have seen the session and registered their wish to become members of the Church and before the communion their names are read and they stand for recognition. Many strands enter the life of this Church. Wrecked by bandits 17 years ago, the chapel was rebuilt with cheaply acquired materials from the market ruins. It is their own. Five years ago, preaching bands in the vicinity and an influx of new life. This year the third of a rural parish project, with a wonderful pastoral spirit in charge; he really rates an ordination. Everything comes back to him: village schools, crop improvements, marketing, vaccination, administration of relief quinine. He is the loving per-

sonality which can gather together that miracle, a Christian community. Standing room only. We know there is a Presence here as we take the communion, a Presence which persists as we gather later for a simple common meal. (Church of Christ in China, Kwangtung Synod, Dec., 1940.)

Wusih Short-Term Bible School:—The Short Term Bible School at Wusih was conducted for ten days beginning on November 27, 1940. There were worship services, Bible classes for adults (literate and illiterate), young people and children, story telling classes using O.T. and N.T., hymn singing with an adult group and a young people's group, stewardship class, games. All this was in the morning hours. In the afternoon there were health talks, course in home economy, Bible classes, hymn singing, and revival meeting. Little children were taken good care of by trained ladies and a nurse in order that their mothers could devote themselves to their studies. One hundred and thirteen students registered including many country members. Of them ninety-six did faithful work and completed their lessons. More than two hundred people crowded the little chapel for the afternoon revival meetings led by Rev. Paul Dzung of Changshu. At the meeting on December 3rd about fifty people, mostly young people, confessed their sins. At the last meeting on the 4th more than a hundred people came forward to consecrate themselves to the Lord. (China Conference, Methodist Church, News Letter No. 23, January, 14, 1941.)

"And He Healed Many That Were Sick":—The Kong Chuen

Hospital of the New Zealand Mission continues to function under the auspices of the Synod. Situated about twelve miles North of Canton, it has been somewhat isolated on account of transportation difficulties, so that hospital supplies are often quite a problem. Shortage of medical staff and two robber raids during the last three months have also presented problems. But despite these difficulties, it continues to serve efficiently the many villages on the plain where it stands. In-patients have varied daily from 50 to 150, the numbers often being swelled by the effects of under-nourishment combined with the prevalence of malignant malaria.

The Welfare Branch of the hospital for women and children, situated about 40 miles further north in the Chung Fa District, in charge of Nurse James, also continues to function. Its position is a difficult one, for the area in which it is situated has sometimes been "occupied" and sometimes "un-occupied"; sometimes it is "no man's land", and then suddenly it becomes transformed into raging battle-field. Early in the hostilities, the Welfare Center was partially wrecked, and Miss James and her three young Chinese nurses, along with the Bible-woman, had to take up quarters in a temple near the hills, and from there they served the people in the valley. But even the temple precincts were far from peaceful. Of one past experience Miss James writes:

"The cannon roared over our roof and heads—the building rocked with the vibration and the cannon balls burst in the fields only 200 yards away. The machine guns were playing all round our village, until sometimes I said to the Bible woman, 'Is the strain

worth it?' The bullets that flew over our open courtyard made a sickening sound, but there always came to both of us the assurance 'God is with us.'"

Recently they returned to what is left of their old centre which has once more become a magnet to draw in those that are in need of healing. On one occasion over 300 out-patients came to be treated in one day. As we think of these workers in the villages, we remember the words of our Lord "I came not be ministered unto but to minister." (Church of Christ in China, Kwangtung Synod, Dec., 1940.)

Hospital Work in Wuhu:—In spite of the abnormal conditions ten doctors and seventy-seven nurses have kept busier than ever before all through the year, caring for nearly 4000 in-patients. Over 40% of this is charity work.

Supplies are difficult and often impossible to obtain. As a substitute for cotton and gauze we are still using soft Chinese absorbent paper made of mulberry bark. For many skin diseases and for burns we find ordinary diesel oil both effective and economical. Chinese bean oil often replaces olive oil. The fuel shortage having put our steam instrument sterilizers out of commission, we improvised small boilers heated by coal dust balls or briquettes. With little or no heat in the hospital, we add layers of clothing and protect our patients during operations with quilts and hot water bottles.

Yes, it has been a hard year, but a glorious year of accomplishment. Just now we face new and unknown difficulties. But we are far from down-hearted. But there is much to be done, and we shall certainly be working on, either here or elsewhere, among these

distressed, needy people. (China Christian Advocate, January, 1941.)

Conditions in Futsing:—With us the past year has brought some lessening of the tension of war. Futsing has been bombed only once during the time and no damage done. There are still periodic visits by planes and scarcely a month passes without some place in this section of "free China" being bombed.

Our schools are still at home though we must begin school work at six thirty each morning. The problem now is to find room for the many students who apply for admission in spite of the increased costs.

We also rejoice over the fine attendance at our church services and in the increased giving. The Futsing church is self-supporting and already there has been paid in cash more than \$300 above the estimated budget for the year. At our last Quarterly Offering service the collection was \$543.

The Missionary societies of the

four coast districts report \$3750 this year for Ing Ang.

The blockade of the coast still continued and is now a double one as the Chinese government is doing all in its power to stop the import of goods manufactured in occupied territory. As the only open port is five miles from us we keep open house for people both coming and going. Prices continued to soar until they were more than ten times higher than in normal times but now the government is taking drastic measure and some profiteers have paid for their greed with their lives which has brought a sharp drop in prices. (The China Christian Advocate, January, 1941.)

Open-Air Brigade in North China:—This Brigade has done valiant service in the proclaiming of the Gospel. During their four month's activities they sold 2,535 Gospel portions, distributed 21,945 tracts and won eleven converts. It is estimated that between twenty and thirty thousand people heard their messages. (The Crusader, January, 1941.)

Notes on Contributors

- Rev. David M. Paton is a student secretary on the staff of the National Committee Y.M.C.A. Formerly he was connected with the British Student Christian Movement. He came to China in 1939.
- Dr. Liu En-lan is professor of geography at Ginling College now in Chengtu. Last year she was studying at Oxford, England. She attended the Amsterdam Conference as a delegate from China.
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